

T A T A G O D,
O R
Divine Goodness
Exonerated and Vindicated
FROM THE
EXCEPTIONS
OF THE
THEIST:

which in also the Consent of the Great Philosophers, with the Holy, and Learned Penmen, in many of the most important points of Christian Doctrine is fully convinced.

Richard Price's Discourse on the Power of Religion to Subdue the Mind of Man.

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ЭНТ ОТ

БЕЛОВ, РОМ.

СИАСТ-МУЗДАЧА

THE
LITERARY
MAGAZINE,
AND
ENTERTAINING
JOURNAL
OF
THE
ARTS,
SCIENCES,
LITERATURE,
POLITICS,
MORALS,
AND
GENERAL
INTELLIGENCE.

TO THE
Most Honour'd
ANDREW TREVIL, Esq.

SIR,

OF all the Attributes are
owned by the Deity, This
whereon I have engag'd my Pen,
is the most remarkable and Glo-
rious. Which I undertook the ra-
ther, and with the more assur-
ance, because I knew that if I did
some short in my Discourses on
it (as who ever enterpriz'd it
must) I had my consolation in
my Subject.

It is Divine Goodness that
it is fit for us to say that we
are of God, for we are not
but of him we have not. I know
that God is great, as well as wise,
that he is in Heaven and over all
Earth, and that therefore as in
our addresses to him, so in our Dis-
courses of him, our words should
be few. But I also know what Cyp-
cero observed before me, that he
is Opt. Max. that he is first Good
and then Great, and that he glorifies
in his Goodness as his greatest Ex-
cellency, His making of his Son
to rise on the evil and on the Good
and his sending Rain on the just
and on the unjust is called his
Perfection, and indeed it is written
be you perfect, as your Father is perfect.
Moreover, Once, it is the Interest and Cause

EPISTLE OF PETER.

Epiſte Dedicatory.

the ſeal of all his Obligation
and Engagements, that having firſt
poſſeſſ'd them of a rational and
well establish'd Love, he might
afterwards the better influence
them by it, to a due respect to all
his commands. ['Tis, if you love
me keep my commands.] And
the Holy Evangel, wherein Al-
mighty God is admirably repre-
ſented as most infinitely Loving,
Gracious, and Benigne, what o-
ther end, intention or design has it,
but by ſo ample proof and Decla-
ration of the Divine Love to pre-
vail with man for his, that believ-
ing he may love, and loving he
may ſerve and obey? This is the
Evangelical Obedience; that
of Faith, which workes by
Love.

Tbus

Epistle Dedicatory.

True our Love to God it is the
life of all our Devotion and Obe-
dience to him, and his Benignity
and kindness unto us, it is the
ground of all our love. And Sa-
tan knows it well enough, and
therefore he is so industrious (for
we are not ignorant of his de-
vices) to instil into the minds of
men, hard and frightful appre-
hensions of the great God; as that he
rules by will; that he hath no
consideration in the world of his
creatures comfort, but onely of
his own Glory, that he made the
greatest part of Men to damne
them, and triumphs in their Ruins;
and that he cruelly exacts impos-
sibilities, and obliges Men to come,
when yet he knowes they cannot.
And that Evil One is intimate e-
nough

Epistles to the Romans
viiij
vougb vint and our dethers wch
that if he com blymberd perfy t
thens, what th^e Masters wch
are to suppo^d w^t most typannes
and bards, and th^e reapeles
where he bath hoscown, haue
gathereth, whiche the handis haue
strowed, and quetis hom^d blymber
will awaie, and dig^d th^e hysche blymber
Lords mettley, w^t that may fayre
ful fayre merye, fayre us sum, diuine

God and ffre Reigndom, that D^r
vne Benignity be remittaced
workes vnto styrndow, his my
tben Hlauetnesse vnto hys
subiects alroudes, and wchent ther
are also ffre merye, ffre ffre
merry) latyning of th^e Gouernyng
as th^e oare and all perisone of th^e Beliefe
is. And now to th^e base^d Fynd
pally deal.

In

Indirectly which I have under-
done so acquaintance left me only
with Sophistry, & alluding
to the Subjects of Philosophy, Com-
munity, and the Nature of the
Human Race, do suggest to me,
but as a Christian, by blend-
ing with those other, such consider-
ations as lay the sacred Oracles
(which I most relied) derempt
me with: not insisting on the far-
mer, (which yet too many do,) but
all to rare the countenance and
power of the latter, which is the Praise of
this, Sir, your High Letter goes on
of sending us my first Essay
on Rome and its Empire soon
as Tuesday, which with those
and their Replies (such
as I shall have full before you
in Sept.) will occupy Ambition,

Epistle Dedicatory.

to have a Person for its Patron
whom its Subject hath for its Ad-
mirer. And it cannot easily de-
spair of being owned by you, and
so of being made another In-
stance of your great Goodness,
which its Author is already Owe-
ning to be so, it is enough to me

it.
And, Sir, with this high Encou-
ragement it is, that I presume to
own my self in these circumstan-
ces, in that capacity you long ago
vouchsafed me the honour to be
even that of

SIR,

Your most humble Servant,
Broden near Totnes, Oct. 9.
1671. Richard Burthogge

AN
ADVERTISMENT
TO THE
READER.

THE Method I have taken in the following Discourse, is to second the evincements, which I urge from common Reason, or Nature, with the suffrage of the sacred Oracles. Which that the Reader may not misinterpret, and accuse of want of judgement, seeing my pretences are against the Atheist, who believes not Scripture ; he is to know, that there are *Reasons* for the Atheist, which though to make them more perspicuous, and convincing, I have backed with the verdicts of the graveit *Philosophers*, and to shew them to be also Scriptural, I have confirmed from the *Scriptures* ; yet I insist not

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not on them with the Author, but they are Scriptural, and as there are Reasons, Scriptural Reasons. He may understand me, that I do not go with him in his Arguments, but I do not go with him on the Authority, But on the Reason of Scripture.

And yet truly taking on me to assert the Christian Religion as such Apprehensions of the Great God, as that oblige us to believe I thought it point of Duty, not only to produce Reasons and Notions that might satisfy him also to evince them Scripture forasmuch as otherwise, though they might be Philosophical, and carry in them something of conviction, yet not being scriptural they could not possibly be Christian, and to answer my Ends.

In Fine, to be ingenuous with him, I was willing to annex the Testimonies of the Scriptures and of Philosophers together to all or most of those Considerations I insisted on from Nature, or Reason, that I might insinuate into the Atheist

To the Reader.

they a good belief of Scriptures; and there is some conformity with Nature, and they agree with Religion; and that Religion comprehendeth in them is a piece of Reason, and Philosophy. And he cannot but believe all this, when he shall see before his eyes, so good a correspondence and understanding between them.

As for the Philosophers, I have desired them at large, and in their Terms, that I might not be accused to abuse them, or my self; but yet have so conveniently dispos'd the Texts, that who list not to attend to Judging, need not be vexed, as perhaps a many will not. Yet may have a mind to read Rest, they may skip and pass over, without any great trouble or interruption. Every one thing must be noted, in those of these Citations I made of the Philosophers, it is *Reason*, the Reason only, which

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which I urge them for ; the Application being mine perhaps not theirs ; which yet I cannot reasonably be arraigned for, seeing 'tis certain, that the Reason may be one and the same, when yet the matters wherein it is to hold are innumEROUS. And though I have supposed a God to be, and all things in the world to be made by Him, 'tis no more than what my Subject justifies ; and yet by way of Obviation to the Atheists Cavil, I have occasionally prov'd it, towards the end of this Discourse, and therefore, if in Reading any part of it, a such exception do rise, I must oblige the Reader to suspend his thoughts a little, till it be remov'd.

I intended not to give my Reader any further trouble here, but on second thoughts, I crave pardon if I do, because it looks some, as if there were an irreparable defect in the following Discourse.

To the Reader.

course in one Point, in as much as I have quoted no Philosophers about it (and it is believ'd I cannot) not having given any *instructions* of the knowledge of a Saviour [the greatest instance of Divine Benignity] and of the method of salvation by him, among the *Gentiles*. And indeed I purposely declin'd the doing *that*, because it is a point that will oblige me to a large Discourse another where; but yet for present satisfaction, if I should say there were among the Heathen, some darker instructions of that great Truth, which we Christians are beholden to the Evangel, though I might be judged very Paradoxical therein; yet I conceive, I should add nothing, but what I had authority enough to verifie.

It cannot be denied, but that Ancient Heathens understood God was unattoneable, but humane blood; the *Canaanites* offer up their Children unto

*Plat. in
Politick.*

*Vnde sicut
Sacrificia
de facie de
sacrif.*

*Bodin de
Républ. I.
vol. 10. A
Num. 342
pp. 399.*

*Pausan. in
Lacon.*

An Advertisement
NIPPE D' APPRENTI 13. for
conformably the Carthaginians
who were a Colony of Carthage
did yearly offer some of their
Sacrifice. Among the Lacedemonians
the Altar of Diana Ortha
was besprinkled once a year, with
humane blood ; two Persons be
ing annually elected by the
For Sacrifice. Which usage, as
was highly barbarous and cruel,
affirmed to be changed by
great Lycurgus for a milder
ordinating, that the persons
whom the Lot did fall, instead
being killed, should be whipt
till the blood did flow. And with
that, they did besprinkle the Altar.
This is much, but there is more.
For some of them understand
if yet they understand
their Performances impliedly
only that the great God was
to be propitiated and atonegged
by Humane blood ; but also, that
that blood must be the blood
One that was to take up him
B

IN THE READER

it were) the Parsons and the guilt
of all others as one, that by his
sufferings waste purges and cleanse
the rest that offend him. (Lipsey lib
- And this is evident, in that the
elders benigne every year in (their)
Thangelion, did sacrifice a Man and
a Woman for the Men and Wo
men of their City, to Expiate and
Illustrate them and those whom
they did sacrifice they called *Phar
ostry, is who would say, that those
were persons, who by being sa
crificed and offer'd up unto the
Fools, were proper medicines to
purge and cleanse those others
whom at their sins, that offend
them etc eldinglib bib yedi 106
and it will be yet more mani
fest if we consider what Leonicus
further tells us out of Ly
cophron, that in the most ancient
times, if ever any City there fell a
judgement of Famine, or Plague,
or whatsoever other great Calamity,
would wont take this wise
and virtuous person in it, whom

Nic. Leonic.
Thom. de
varius bift.
Bq. 3. cap.
33. tit.

sh. nibley
* Sartor
Author, but
before my
Pharmaco

De var.
bift lib. 3.
c. 106.

An advertisement

they called also Cuthbarym, or
Pigmyruss; and him they carried
to the place of sacrifice: and having
there performed several Cer-
emonies, at last they buried him
and threw his ashes into the Sea
and so appeased the Gods. It is
not to be doubted, but that some
thing figurative and mystic did
lie in this; for otherwise, they
knew, what by the Light of Na-
ture is remarkable to All, that
the Best, the Best was to be offered.
And indeed the usage seemeth but
a Deprivation of the Grand Trad-
ition of the seed of the Woman, as
of that Propitiation and Atton-
ement to be made to God for Sin,
by the offering up the Man Christ
which was the ground of all Pro-
pitatory Sacrifices.

WHO Tis not improbable, but Can
abuse of whom the Holy Chur
doth witness that he prophetic
and wist it not, that is, that
spoke righter than he was aware of
alluded hereunto, in saying it w
beca

in the Reader.

necessary one should be for the
people y he meaneing it is likely
that he was very fit, that he shd in-
teaching Jesus Christ shd be
made a kind of Pharmaceut or
Marshall, and to be offered as a Vi-
ctim for the People, to settle its
Tranquillity and Peace.

And indeed Jesus Christ shd be
the true Pharmatum and Cathartia
for the whole World; it is he that
walking on him the iniquities of us
all did make his Soul an offering
for Sin, by whose stripes we are
healed, and of him it is that our
Apostle saith (and perhaps allud-
ing to the Grecian Lustrations, as
well as to the Jewish Purgations)
That he did

~~die for us~~ καθαρισσον τοις

that he died by himself purge our
Sins; or which is equivalent, that
in his own Person, he was our true
Pharmatum. And so you may
rightly and argue their imper-
fect knowledge of a Saviour, from

An Advertisement

the many Appellations which
find among them of their Jupiter,
as Jupiter Melichius, Jupiter Elec-
therius, Jupiter Servator, &c. And
also take a hint to shew from
whence they had it, namely from
the Old and First Believers, from
whom they took this usage to de-
nominate their Jupiter, as these
were wont to do their El, or Ieho-
vah, from occasional occurrents, as
El Roi, Iehovah=Nissi, &c. I say,
they seem to have receiv'd their
intimations of the true Religion,
not so much from the Jews, whom
generally all the Centres hated
of whom they make but little men-
tion in their Writings, and with
whom they did not care to con-
verse, as by the Catholick Tradit-
on of the world, from the First
and most Ancient Ages, and Patri-
archs. So Plato who is express-
ly quoted, I never met with this

Platon. Po.
litic.

To the Reader.

Using some of them to get the best results.

Again I say unto you, If any man come after me, let him... lebo.

The Old and New Believers, from
Again.

As these were scattered about they took this refuge to the

WIGE MOWING OF CROPS
AS A PRACTICE IN
THE GARDEN

But to return, there is one Au-

thatity more, that I shall urge,
and that is *Plato's*, who seemeth

and that is Plato's, who seemeth
to have pointed his Disciples to

the Saviour, for who else can he be thought to mean when he tak-

be thought to mean, when he tells them they should adhere un-

to his *Dogmata*, but till another

Persons, a Divine One came, who would instruct them in the Truths

would instruct them in the Truths
themselves, and him they were o-

I confess I never met with this

I confess, I never met with this
passage in the workes of Plato my

self; and yet he seemeth in his Po-
em to have written for us.

sticks to him something of an
answer in his turn.

193 416 1111 c 1922-1926

An Appraisal

wards you in a few Messenger, that he
should reveal things unto him in
Author, who it is to be presented,
had it in the Schools of Plato, in this
I have; and that is *Arius Gazaria*,
who introduceth *Theaphorus* (one
of the Persons in a Dialogue, which
he intitles so) assenting to *Aximus*,
the other, in these terms, from a

*Agnoſco quod idicis optimo
Nam & Platoni iſſi placuit ut ſum
decretis eatenus ſtaretur, dum valde
quiſ divinior homo in terris appare-
ret, qui veritatem iſſi ſant operat, cu-
convenienter ſit omnes offentiri quod
obtemperare.*

There is one thing more I must
intreat the Reader not to be of-
fended with, and that is, that
here annex some farther Testimonies
of Philosophers, which might indeed
have more conveniently been ad-
ded in their proper places, in the
Body of the Discourse it self; & but
that the Copy being out of my
hands, I was not capable of doing
that; and yet I was unwilling to
omit

and them, & they meeting unto me
so full of evidences had & clearness,
and so apt to bring a great admis-
sion of light to what I have al-
ready often written on this subject
and have said in my Discourse, that
God is therefore Liberal, Boun-
tiful, and Beneficent, because he
is most Perfect, and is the best Be-
ing, and I am here to say, it is no
more than what is intimated to us
by Maximus Tyrus.

Max Tyr.

Differ. 21.

An Advertisement

establish man, it is no other than what Plato meaneth, when in his Politicks he treateth of the Golden Revolution under Saturn. For he declarereth that to be a time when God did rule, when Men were naked, and when the Earth afforded all things unto Men without labour; that in it Men had vast and comprehensive knowledge of the nature of things, that they did confer, and talk with the Beasts, and that these were tame and friendly unto one another, and that all were subject to man. Who seeth not in this Tradition how agreeable it is unto that of ~~Adversitie~~ But Hierocles, (besides what have cited out of him about the State of Pre-existence,) which hath evinced to me this of innocence.) doth in his Definition of Philosophy, negligently informate, that Man in former time was in another Condition, infinitely more Agreeable and Happy

than

To the Reader.

than his present, and that then He
was in Gods Image. For the De-
finition that he gives us of Philoso-
phy, is to this purpose, that it is a
Recognition of a man unto his pro-
per State of Happiness, that of
which he was possessed heretofore,
and withal a re-conforming of
him to the Image of God. You
shall have his own terms,

Priests
Political

Hierocl. in
Carm. Py-
thag. p. in
princip.

As for the Impotency of the Hu-
man Will, and the cause thereof,
the Notion of it I have offer'd in
my Treatise, is the very same with
that Mr. Tyrr. doth allow; as
occurred (as I see) in his Discourse
— Max. Tyr.
dissent. 22.

And

An advertisement

And what I said of Grace, or
Divine Assistance, how absolute
necessity 'tis, that we may do
good, is but what the Author
mention'd, deth A H B say.

As τοις αεισαι κυριος ουτε εγω
βιθησαι επιτελον της αρχας αεισαι,
της επιτελων μονον την αρχην αεισαι,
αιτια επιτελων την εγκυρων αεισαι,
ειναι επιτελων την εγκυρων αεισαι,
ειναι επιτελων την εγκυρων αεισαι.

I had almost forgotten one pa-
tage in Plato, about a Future Judg-
ment, which addect unto that
Plutarch, I have cited in the fo-
llowing Treatise, will render the
belief of that Article most Ratio-
nal. And it is so full and clear
testimony of it, and so particula-
r, that that account thereof in Me-
them, hath not, in respect of its di-
stinctness so great advantage of it,
as in respect of its authority it has.
For my part I am astonisht at it. To
in his Discourse De Rep.
sa. Therein, he introduces E R O,
the Pamphilian, Son of one Aristo-

To the Reader.

was a Person slain in Battle, and
abled to have risen again, the
twelfth day after, as they were
laying him upon the Funeral Pile.
Him he introduces reporting to the
Inhabitants of the present World,
the Observations he had made in
the others, which he was com-
manded to recount, at his return to
this, and he brings him in speaking
thus.

Ἐπειδὴ τὸν πατέρα τοῦ Λυκίου
τοπούσας μετὰ πολλῶν, καὶ εὐθὺς ἀπό τοι
τοτε τίνα δύμονια, οὐ ω τῆς γε ἡδο-
νῆς θεραπεύει τοιούτην αἰσθησιν, καὶ τα-
ῦται οὐδὲν εἶ τοι αἴσιον οὐδὲν τοιούτην.
Δι-
πλάσιον μεταξὺ τέτων καθηγεῖται τοιούτην
τοιούτην σον, τὸ μὲν διάκριτον καλούσθετο-
μένον, τὸ δὲ ΔΕΙ ΙΑΝ. τοιούτην σον
κατεχεῖ σοματία τεσσαράκοντα μέτρα
πλούτου, εἰ τοι περιέστη τοιούτην σον
αριστεράντε καὶ κάτω, ἐχοντας τοιούτην
τοιούτην εἰ τοι οὐδέποτε σοματία τοιούτην
εἶπον τοιούτην σον.

In fine the Method I have taken
in evincing the Benignity of God,
from the instances thereof that are
in things, is the very same that Socrates,

An Advertisement

Plat. de le-
galitate Ratiōnē, In which the Author
gib. lib. 10.
Id in Epi-
nom.

Xenoph. de
fact. & diff.

Socrat. lib.

1.

Cicer de
nat. Deor.
lib. 2.

Worthy to be read in all Languages
ges, & such others of the Antient
used to establish Providence now
In a laudatory Hymn in honour of
the Great Creator, is admirable,
and verily the noblest Christian
that have gone the same way
Eusebius did of oldy and as des-
sing, Moray, and some others do
of late, have not got a foot beyond
them. It was therefore I but thin-
ed things on that heady becauser
would oblige my Reader to con-
sult with those.

I had many other things to add,
but I fear, I have already burdened
the Reader. And I knowe it is not
fit the Gates should be too wide
only I will tell him, I have of-
ferd more Reasons, why the Great
God defers the punishment of the
wicked, and bears with them so
long, because my subject did not
fairly lead me to it; I considering
that Patience, Long-suffering, and
forbearance of Almighty God, as

THE PREACHER.

example and instance of his Goodness, and in a objection against me and so did the Apostle, who puts them together. *Oracles of his goodness, and Fairbeart*
and pain long suffering, not knowing
that the goodness of God leadeth the
to Repentance. But those who will not be content with this account thercof, may be pleased to conyerce awhile with Rimbach, who having undertaken
a treatise made on purpose, to solve this common appearance, hath
quit himself as excellently in it, as he
will in all things else he understandeth. He shews it is, that God
ought be an Example of the Good,
as he would have us imitate; that
the wicked might have time to re-
pent, that though he doth defer
their punishment, he doth not par-
don it. Tis that the Wicked may
have instruments to punish others,
and for many other Reasons, which
impressions there are. And now I le cast my self upon
the

An Advertisement, &c,

Spal. Fl. — the Readers ingenuity and candor
vid. lib. — when I have once confessed, freely
to him, that I have nothing else to
offer in excuse for this unusual inde-
pase on his patience ; but that of
Apuleius. — *Nec quidquam omnium*
est quod possit in primordio suum
perfici : sed in omnibus ferme am-
est spei rudimentum quam rei experimen-
tum.

Corrigenda.

Pág 2 line 13 read desirable l. 14 after him ad 2. 26 r. ~~ut~~ 3.
p. 12 l. 24 r. ~~1403~~ 1103. l. 29 r. on. p. 13 l. 4 r. on. p. 11
l. 3 r. ~~conspicuus~~. l. 3 ~~200~~ 203. l. 28 r. agnoscito. p. 16 l. 22 r. opa-
sum. p. 19 l. 3 r. exhibentur. l. 11 r. interpretes. l. 21 r. ve-
leius. l. 26 r. exhibere p. 20 l. 11 r. beata. p. 22 l. 20 dele
r. his. p. 31 l. 15 r. recta. p. 34 l. 26 for ~~uite~~ r. ~~uite~~. p. 35 l.
r. ~~uite~~ p. 61 l. 4 r. dicoe d. l. 12 ~~1403~~ p. 103 l. 15. r. 41 p. 10
l. 15 ~~1403~~ p. 105 l. 23 r. connectens. p. 113 l. 13 r. ~~uite~~
p. 121 l. 12 r. ascend. p. 131 l. 7 for had r. have.

DIVINE

DI V I N E GOODNESSE

Excluded and Alterred.

Goodness an Essential Notion of God.

The Definition of it. Divine Perfection or Allsufficiency what. That it is the fundamental Reason of Divine Goodness. An impression of it on the Creature. Divine Goodness demonstrated out of Metaphysics, and out of Nature, by Instances and Harmony.

THE Goodness of the great God pro rather his Optimality, and Bestness, is so illustrious and acknowledg'd an Attribute of his, that the very Heathen knew him, and admis'd him by it : Their Jupiter was Optimus as well as Maximus. And it

is a Notion so inherent unto that God, and so inseparable from it, that you destroy the Godhead, if you abstract Goodness; not to make him Good, is to make him no God. In the Devil is the evil one; God is Good. [*He is Good, and doth Good.*]

This Optimity or transcendent Goodness of the great God, is nothing but infinite Perfection, whereby eminently in himself involveth all Good, and consequently, whereby (Seeing all things are centred, and comprehended in him; he is most lovely, all lovely, and all desirable. He is the universal Good, in whom the universal love, and universal desire, the desires of all things, and the loves of all, do concentrate. And (saith Aristotle, what all doth desire, is simply good; so none is good but God. He is universally, others but particularly good. This is Aristotle's τἀγαθὸν.

Arist. de

no ib. l. 1.

c. 1.

Id. c. 5.

τὸ κακὸν απολύπαντο, τἀγαθὸν, τὸ οὐκ εἰδέχεσθαι τὰ ἐπιθυμήτα — τἀγαθὸν τὸ μεῖζον, αἱρέτως τὸν αἴτην.

Now it is the infinite Perfection, and Sufficiency of God, in respect of

the celebrated Aristotle calls him *Au-*
ngelus, and which is signified in the
 Holy Scriptures by the name **El**
Shaddai, a name by which he is re-
 markable, not only to the *Jewes*, but
 also to the *Greeks* and *Latines*, for as
 much as **אֵל שָׁדָה** (from which his title
Shaddai probably deriveth) doth
 seem to be the *Origen* of the Genitive
אֵל, of the Dative *אֶל*, and of the Ac-
 cusative *אִיל*, from the Nominative *אֵל*,
 and not unlikely the Latine *Dens*, and
 the phrase *sub Dio* (as a learned Critic
 wittily conjectures) cometh from it.

Say this absolute Perfection [or *infi-*
nitie concurrency of all things excellent,
and Good, and lovely in God, whereby
*he being absolutely perfect and accom-
 plished in all kindes, as standing on the Top*
of all, doth defect and want in nothing,
which is good in any ;] It is the ground
*of this Optimity, or Universal Conveni-
 ence, and Desireableness. For he there-
 fore is most agreeable and good to*
all, and consequently most Desireab'e,
because he is All ; he is the παντλίγονος,
that Universal, First, Original, and
Maintain-Fulness, that replenisheth the
whole Creation, which without him

would be all but empty Cask, and
meer vacuity. All the Creatures
their Springs are in God, they are but
Cisterns with him, and without him
empty Caskets. God is πᾶσι πλήρωμα, the
the Plenitude of all things, and it is
his Plenitude that bottometh his Good-
ness. So Aristotle,

— τὸ δὲ ἀείσον τέλειον τοι φαίνεται. Again,
— τὸ γάρ τέλειον αὐτῶν, αὐταρκεῖ εἶναι δι-
τὸ δὲ αὐταρκεῖς λέγομεν, εἰκόνα πολὺ ξη-
ρίον μορφήτικη, αλλὰ καὶ γονεῦσις, καὶ τέκνους.

And, God, he hath enough for himself, and all things else, *My Grace sufficient for thee.*

There is an evident impression on the mind of this Alsufficiency and Ample-
ness of God; the World is an Universe; there are in it all imaginable Species
of Being and all imaginable Furnitures; Provisions, and Accomodations
for them; *Porus* marries *Penia*; there are
Remedies for all Distempers; agreeable supplies for all Occasions;
Necessities; there is nothing wanting; no more than is Redundant in Nature.

Vide Plutarch de Placit. The Earth is the Lords, and the fulness [the fulness] thereof. Philo of Byblis call the world τὸ οὐρανὸν, *Universum.*

de Placit.
Philosop. I.
E. c. 5.

S 10

S E C T. 2.

Now, having shewed what Optimity, or Transcendent goodness is, where in it formally consists, as well as what Foundation, and what ground it has ; it now remaineth, that I do evince it competent to God, which I shall Essay to do, (but very briefly) both from the Metaphysics, and from Nature it self.

And there are many Topics in the Metaphysics, which do evidently argue and evince him so Good ; I shall insist on one, That as *there is a first Being, so there is a first Good* ; there is a First in every Kind, a First in *genere bonorum*, as there is *in genere entium* ; for as much as every thing is either First, or from it. And if there be a Primitive and First Good, which all inferior ones derive from, and do participate (as, if there be a First, they must) It is the First Being, and consequently it is *God, which is it*. Good and Being are convertible ; and therefore the First Being is the First Good. *God is the First Being. All Second Beings are derived from the First*

First Being : All Second and inferior Good participates the First Good.

And for *Physics*. The Divine Omnipotency, or Transcendent Goodness is so remarkably impressed on the whole Universe, that Moses the excellent Origenist, introducing God revealing it in its Creation, doth also introduce him thus commanding it ; *God saw every thing that he had made, and behold [behold] it was very good*, it was good, very good, טוב מאר; and God saw it. It was very good in Gods eye and therefore may be well so in Mans and very Good it is,

For there is Nothing in the whole world, but is good for something, if be not so for one thing, it is so for another ; and is either Good to profit or to please ; a Verity so great, that in the *Metaphysics* Bonity and Entitie are made convertible ; [that cannot be at all, that is not good.] Only all inferior is Dispersed good, and Limited ; so that what is eminently good in one kind, is very rarely so in another ; that is seldom most useful, and of most advantage for either Medicine or Meat, which is most embellisht

and adorn'd. The creeping Worms,
many of them, are more curiously set
off, and clad more richly, than the
Subiect Animals. Solomon in all his
Glory, was not half as brave, and as
magnificent as a *Tulip*; and yet a *Tu-*
lip, that is the most beautiful and the
most fair, it is the least useful, and least
medicinal of Flowers. What is most
curious, is not most great, *God hath*
gathered the body together, giving more
endant honour to that which lacked
The Goodness shining in the world,
a Wise one, a well ordered Goodness.
But to return, it were endless to
enumerate all the world over, and to
suffice in the Excellencies scattered
there is an admirable Majesty in
the Earth, and in the *Heavens* a magnifi-
cence and grandeur, which surprizeth
that view them. How infinitely
great is the *Spring*! and in it, how
wonderfully is the *Earth*! and in how deli-
cately does it cloath'd! All the
things have their proper goodness;
world can't subsist without them.
are in them, and as in them, in
things else, so infinite, and so
wonderable *Varieties*, such Miracles of

Beauty, Order, and Proportion to entertain and feast the Atheist, that they cannot but convince him, if he once attend, that seeing there is so much excellency and goodness in the things made, there must needs be infinite more, in him that made them.

S E C T . 3 .

Moreover, 'tis as easie to demonstrate from the world, and from *Appearances* therein, as 'tis to undertake it, that all *inferior* is participated good; that seeing all participation is of some *Superior*, there is no any Good below, but what is from One above, and doth descend; and that the great God, the Highest Being, is of necessity the Best.

For there are in the world many *Classes, Ranks, and Orders of Beings*, in very comely disposition of them, Secundum sub & supra, of one above another; but of all in such Relation, that those Perfections, which are scattered in the Inferior, are collected and amassed in the Superior; and what are collected and amassed in the Superior, are dispers'd and scattered in the inferior.

Creditum ad Genera.

So that, as the lower any Being
is, it, having the fewer perfections, is
the less perfect and good; so the high-
er any is, it having more perfections,
the better, and consequently the
highest Being is the best. God is the
Father of Lights from whom every
good and perfect gift descendeth. All
descent upon the scale of Being, is by
Addition; all descent, is by Subtracti-
tion, and Participation. There is par-
ticipated intelligence in Man; parti-
cipated Reason in Beasts; participated
Sense in Vegetables; participated Life
in Naturals. Nature is in Vegetables,
with vegetative Life; Nature and ve-
getative Life, with Sense in Sensitives;
Nature, vegetative Life, and Sense,
with Reason in Rationals; and no
higher can we go upon the scale, in
the visible world. So well contriv-
ed and Harmonical the world is. Wit-
h Cicero.

De' Nat.
Deq. lib. i.

—Est enim admirabilis quædam
similitudinatio, seriesque rerum, ut alia ex
sensu diversa, & omnes inter se aptæ, col-
legantesque videantur.

CHAP,

CHAP. II. Sect. I.

Two consequent Notions from that of God's Goodness, Beneficence, and Omnipotency. Divine Beneficence defined, and demonstrated from Divine Benevolence, and Supremacy, and in Providence. Testimonies of Providence from Pythagoras, Socrates, Aristotle, Cicero, &c. What Epicurus and Lucretius thought of it.

SO much for Divine Goodness, or Optimity, consider'd absolutely in it self; but for its *Of-Spring*; there are other Attributes resulting from it, of which I shall consider, viz. The Infinite Beneficence or Benignity of God, and then his absolute Finality, that he is good to all, as well as to himself, and is the End of all.

Divine Beneficence, (wherein I comprehend the Love, and Kindness, Mercy, Grace, Benignity, and Bounty of God) is that infinite Diffusiveness of Nature, whereby he is most ready to communicate, and to impart the Goodness in him. A perfection so Essential

him, that he could not be a God, because not *Good*, without it; it being this communicativeness, this propensity of Nature to impart, that in the common Sense and Language of the whole World, doth eminently entitle and denominate one so. For **E** in common Language is denominated a good, who is a Liberal, a Loving, a kind, a Merciful, an Appeasable, and Bountiful Man; as also in the sacred scriptures, *For a good Man one will even dare to die*; and for a Good, is for Bountiful, Benign, Merciful, Ingaging Man: One that hath obliged him by courtesies, and is his Benefactor, or such an one another may dare it.

And such an One is God; his Name *Vide Arist. Cl. ubi supra.* of Al-sufficiency implies it, for **G**od is Al-sufficient, or his Name of Al-sufficiency is composed of 'י which signifies Sufficiency, and of the relative ו, as who would say, Divine Sufficiency is *Relative*: the 'י of God is ו; and it is import'd in that ravishing expression, *My Grace is sufficient for thee*. For can not this implyed in it, that what sufficiency soever is in God, is in him the Creature, to assist and help it, what

what consolation could it minister? or what encouragement? 'Tis onely relative Sufficiency that is a consolation; or encouragement, an absolute one is none. For God to say he has enough but not to give it, were to tantalize. But God's Sufficiency is relative, he is very liberal, and open handed, and cannot possibly be otherwise, because he is so good.

For all Good, *it is communicative*, and *Diffusive*, and by how much more good a Being is (if that inelegance is tolerable) by so much more Diffusive (As Philosophers assure us) and more communicative 'tis: so that God in being most good תְּאֵנוֹן, the absolute best, is also most Diffusive and Benevolent. It is a Scriptural connection that *God is good and doth good*; that He is in proportion as propense to be communicative, and imparting as he is good; he is good and doth good בְּטוּבָה וְבִרְכָה. As is the Man so is his strength, God is abundant in goodness. He is the Original, Foundation and First Good; and so hath all Good for others, as well as in himself.

And the world shews it, for as

orphyrie's Tree the higher grades are
the commoner, and more extensive too
they be, and the highest are the most
so; so in the scale of Being, the lower
and inferiour, which are more im-
mers'd in matter, are the more deter-
min'd and contracted, but the higher
and Superiour, which are more ex-
alted and spiritual, are more diffusive
and free. All Confinement is from
Earth and Matter, but 't is form and
Spirit, that is the Root of all inlarge-
ment and freeness. Minerals are abso-
lutely determin'd; Vegetables, less;
Animals, spontaneous; Rationals, ar-
bitrary. Thus also in Mechanic Spi-
rits; the subtler they are, the more
spreading. And Light of all Corpo-
real Beings, the most refin'd and pure,
is also most imparting and diffusive.

Now God, *He is an absolute pure and*
spiritual A&I, inhabiting in Light as in-
accessable as glorious, and therefore,
seeing he Presideth on the Top of all
Being, he cannot but be infinitely Free,
and so much more, more imparting
and communicative than is any other,
as he is purer and more high than it.
For sayes our Saviour, *If ye then being*
Evil,

Evil, know how to give good gifts to your
Children, how much more shall your Father
which is in Heaven, give good things
to them which ask him. Evil is opposed
to Heavenly, if ye being Evil.
How much more shall your Father
which is in Heaven, &c. To be earthly
is to be evil, narrow, and illiberal.
But what is pure Heavenly and High
is free and noble. God is the most glorious
High, and therefore most communicative.

But to give the Atheist Instances,
well as other Proofs and Demonstrations
of Divine Beneficence. It is
strikingly exemplified in his Providence
which is so visible in all the world,
that it is acknowledged by all Philosophers (not to mention Poets,
Orpheus, &c.) and particularly,

Iambl. de Iamblicus
vit. Pythag. By Pythagoras of whom Iamblicus
c. 32. — μετὰ τὸν ἐμάθαρτον πάντας αὐτὸν
* Xen. ph. de τῷ οὐρανῷ εἰν ὑπένθιξε καὶ δικονομεῖται πάντα, εἰ
φαστεριδικόν τοις πλείστοις, καὶ διὸ τῆς ὀρεγγυτάς τῷ ιπποτῷ
Socrat. l. i. By Socrates of whom * Xenophon.
Bessarione — Horum itaque omnium, si quis sum
interpret. qui nil a divina providentia putent, sed
Vid. Socrat. oras. apud Indic. in a nostro arbitrio omnia pendere, hos insi
Cicer. Tusc. C. nire afferebat.
Qu. s. l. i.

By Aristotle, (but somewhat uncertainly) of whom Diogenes Laertius. Ding. Laer.
de vit. l. 5.

— Τὸν δὲ θεόν ασάματον απέφασε Καρδίαν
; πλάτων, διατάξεις δὲ αὐτῶν, καὶ τρέψις μέ-
γει τῷ ἀρχιτεχνίῳ, καὶ τὰς ακίνητον αὐτῶν τὰς δὲ
τύπους, καὶ τὴς ταῦτα συμπάθειαν εἰπεῖ-

And Velleius in Cicero.

Cic. de nat.

— Aristoteles quoq; in tertio de phi- Deut lib. 1.
losophia libro, multa turbat, a Magistro
Platone uno dissentiens : modo enim
menti tribuit omnem divinitatem : mo-
do mundum ipsum Deum dicit esse : modo
quendam alium praeficit mundo : eique
ex parte tribuit, ut replicatione mundi
quadam motum regat, atque tueatur, &c.

By Cicero

— Hæc igitur, & alia innumerabilia Cic. Tusc.
cum cernimus, possumus ne dubitare, Quest. l. 1.
quin bis praesit aliquis vel effector, si
ve nata sunt, ut Platonii videtur : vel
si semper fuerint, ut Aristoteli placet,
moderator tanti operis & muneris
se mentem hominis, quamvis eam non
vides, ut Deum non vides ; tamen, ut
Deum agnoscis ex operibus ejus, sic ex
memoria rerum & inventione, & cele-
ritate motus, omnique pulchritudine
virtutis, vim diuinam mentis agnoscitur.

Again

Again,

— Quid vero tanta rerum consentanea
conspirans, continuata cognatio? quae
non coget ea, quae a me dicuntur compre-
bare.

Ibid.

Dico igitur providentia deorum uniu-
dum, & omnes mundi partes & ini-
constitutas esse, & omni tempore admi-
nistriari: &c.

Senec. de
pro id.c. I.

By Seneca.

Quæsti a me, Lucili, quid u-
si providentia mundus ageretur, mihi
bonis viris acciderent mala. Hoc cu-
modius in contextu operis redderetur
cum præesse univerlis providentia
probaremus, & interesse nobis Deum, &c.

— natural.

Quæst. l. I.

Again.

— Quid est Deus? Mens uniuersa.
Quid est Deus? Quod vides totum,
quod non vides totum. Sic demum mu-
nitudo sua illi redditur, qua nihil me-
excogitari potest. Si solus est omnia,
& extra & intra teret, &c.

Ibid.

Again.

— Nec hec intra vulgum demen-
tia, sed sapientiam quoque professos a-
tigit. Sunt qui putent, sibi ipsis a-
num esse, & quidem providum ac
pensantem singula, & sua, & aliena,

autem universum, in quo nos quoque sumus, expers esse consilii, & aut ferri temeritate quadam, aut natura nesciente quid faciat.

By Arrianus.

Ἄντας τὸν κόσμον γενεθέντα, πάδιον τηγανίσαται περούσια, &c.

Arrian.

Epiet. de

provid. cap.

6. lib. 1.

By Hierocles.

— οὐαὶ τῷ ἐκάστῳ θορυβοῦστοις αἰξίαι τῷ ιθαγ.
πολεμούσιν ΜΟΙΡΑΝ, ιερημάριον τῆς τεγραῖας. τῷ Θεῷ, χῇ τῆς κοσμικῆς εὐλαξίας,
καὶ τῆς αθρωπίου περιφέσεως. Εἰ μὴ γάρ
ἐν θεῷ περούσια, ἡντεῖν τὰξις εἰς κόσμον, λι
γέμωντας ταῖς ποιίαις.

Hier. in
Carm. Py.

By Chrysippus in Plutarch, who makes it of a large extent.

— Horum neq; minimum, neque maximum, preter Jovis rationem & legem, & iustitiam, ac providentiam esse Chrysippus putat.

By Plato and Plutarch in innumerable places.

By Apuleius.

— Mundus est ornata ordinatio, Dei mundo.
nunere; Deorum recta custodia, &c.

Apul. de

mundo.

Again,

— Rebat, quod caput est sermonis.

Ibid.

D

hujus

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LITERA COLUMBI
lujus, ut super mundi rectore verba faciamus. Indigena quippe videbitur oratio de mundo disputantibus, ut et si minus curiose, at quomodo possumus, differamus. De rectore quippe omnium non, ut ait ille, silere melius est: sed vel parum dicere. Veteris opinio est, atq; cogitationes omnium hominum penitus insedit, Deum essentiae originis haberi aetorem, Deumq; ipsum salutem esse, & perseverantiam earum quas efficerit, rerum. Neq; ulla res est tam praestantibus viribus quae viduata Dei auxilio, sui natura contenta sit. Hanc opinionem Vates secuti, profiteri ausi sunt, omnia Jove plena esse; cuius presentiam non jam cogitatio sola, sed oculi & aures, & sensibili sustentia comprehendit, &c.

Again,

Ibid. — Postremo quod est in triremi gubernator, in curru rector, praecensor in choris, Lex in urbe, dux in exercitu; hoc est in Mundo Deus: nisi quod, &c.

Again,

Again.

— Unde suscep tam providentiam Apul. de
Dii secundæ providentie ita gravi-
er retinent; ut omnia etiam quæ
elitus mortalibus exhibenter, im-
mutabilem ordinationis paternæ
statum teneant. Dæmones vero,
nos Genios & Lareis possumus nun-
upare, ministros Deorum arbitra-
ur, custodesq; hominum & inter-
res, si quid a Diis velint. Nec sa-
e omnia referenda ad vim Fati pu-
nat: sed esse aliquid in nobis, & in
fortuna nonnihil, & Fortunæ qui-
dem improvidos casus ignorari a
nobis fatetur, &c.

In sum by all others, who ac-
knowledg'd a Divinity (but in a
very different way) excepting on-
Epicurus,

[Of whom *Vellius* in *Cicero*.

— Quod si ita est, vere exposita illa
mentia est ab Epicuro, Q UOD
dernum beatumque sit, id nec ha-
bere ipsum negotii quidquam, nec ex-
hiberi alteri. Itaq; neq; ira, neq;
ira teneri, quod, quæ talia essent,

D 2 imbe-

*Cic. de nat.
Deor. lib. 1*

imbecilla essent omnia. Si nibile
liud quereremus, nisi ut deos in
colereremus, & ut superstitione lin-
raremur, satis erat dictum, nam &
præstans deorum natura homini
pietate coleretur, cum & aeternæ
& beatissima. HABET em-
venerationem justam quidquid ex-
cellit: & metus omnis avi, atq;
ira deorum pulsus esset. Intelligi-
tur enim a beata & immortalique na-
ra & iram & gratiam segregan-
quibus remotis, nullos a superis in-
pendere metus, &c.]

and a few forlorn Ones that fol-
low him; among which Lucretius
that notorious Atheist, who mak-
eth Providence a Fiction, and
meer effect of Fear and Supersti-
tion, is the Leader or Chief.

*Quippe ita formido mortaleis conti-
net omineis.*

*Quod multa in terris fieri cœlo-
tuentur:*

*Quorum operum causas nulla ratione
videre.*

Possunt, ac fieri divino nupmine rent.

S E C

S E C T. 2.

Providence describ'd, and specifi'd.

(1.) 'Tis General, Particular, Special, most Special. The great evincement of it, that all things are order'd for the best (1.) In the Natural World! This shew'd by many Instances in Nature.

Now Providence it self, whereof the Stoicks were so great Assembler, that it is called by *Velleius*.

Stoicorum περὶ νοῶν, is Nothing but the Fatherly and prudent care of God, in ordering of the Universe. To comprehend which, whoever hath a Family of his own, or knowes what it is to have one, and what to Govern it, he need but to consider that the World is God's. The World is a great House, and God is Master in it. He is that great Father, of whom all the Family in Heaven and Earth is named; and his Providence, is but his ordering and disposing, his

Cicer. de
nat. deor.
lib. 1.

Apul. de
dogm. Pla-
ton ubi su-
pra
Plutarch.
de Fato.

Plutarch.
Symposiac.
lib. 8. quæst.

Divine Goodness

Looking (as we call it) to his family, and his caring and providing for it. Providence is *περιβολα*.

*Senec. de
Provid. c. 1.*

*Chrysip. in
Plutarch.
Apul de
mundo.
Senec. nat.
quaest. vid.
omnes ubi
supra.*

*Cicer. de
nat deor.
lib. 2.*

And this his Providence, as it is general and comprehensive, extending over all the kinds, so it also is particular, and reacheth every individual, and numerical thing in every kind; for, as he preserveth Man and Beast in general, so Sparow in particular, falleth not without our heavenly Father. And indeed it is no more beneath the divine Majesty, to provide and care for all, than it was to form all, and make them. Cicero is plain 'tis so in Men.

— *Quæ si singula vos fortè non pre-
vent, universa certè inter se connexi,
atq; conjuncta movere debebunt. Nu-
vero universo generi hominum solum,
sed etiam singulis a diis immortali-
bus consuli, & provideri solet, &c.*

But it is more distinguishing and special over Mankind, than over others, and so eminently so, that in comparison thereof, whatever pro-
vidence

vidence he hath for other *Species*.
(that are lower) is esteemed none.

Doth God take care for Oxen? yes,
but not *comparatively*; God emi-
nently cares for men. Hear *Cicero*,

— *Nam cum ceteras animantes* Cic. de le-
gib. lib. 1.
abjecisset ad pastum, solum hominem
erexit, ad cæliq; quasi cognationis
domiciliiq; pristini conspectum exci-
tavit: &c.

But it is *most distinguishing* and
special over pious and religious Men,
or those that fear him, *He is the*
Saviour of all Men, but especially,
of those that believe; and there is
Reason for it. For Pious and Re-
ligious, are *Divine Men*; they are
the very Habitations, Houses, and
Temples of the great God, and so
it is the special interest to look to
these. *The Hairs of their Head are*
nubred. So the Apostle,
— *Ye are the Temples of the Holy*
Ghost.

— *Partakers of the Divine Nature.*
And so *Cicero*,

— *Quod autem ex hominum ge-* Cic. de le-
gib. lib. 2.
nere

Divine Goodness

nere consecratos, sicut Herculem,
& ceteros, coli lex jubet, indicat
omnium quidem animos immorta-
tales esse: sed fortium bonorumque
divinos. Bene verò, quod Mens, Pi-
etas, Virtus, Fides, consecratur ma-
nu: quarum omnium Romæ dedica-
ta publicè templa sunt, ut illa qui
habeant (habent autem omnes bo-
ni) deos ipsos in animis suis collo-
catus putent. &c.

*— NE MO igitur vir magnus
Cic. de nat. deor. lib. 1. sine aliquo afflatu divino unquam
fuit, &c.*

I intend not to expatiate now on this subject, but only to illustrate in it, the Goodness, and Beneficence of God: which, I suppose, I shall have done effectually, when I have proved, that all *things in the world, are contrived and order'd for the best; and all administrations in it so conducted.* All is for the best, both in the Natural and Moral World.

And verily, it were as easie to evince at large (if I had leisure) that

that all things in the *Natural World* are order'd and contrived for the best, as to Essay to do it; In the *Magnetisme* of the Earth; the *Atmosphare* that fringes it; the obliquity of the *Zodiac*, and the motions of the *Sun* and *Moon* respectively therein: *The Alternations* of the Seasons, of Day and Night, of Summer and Winter. The happy coaptation of the Sea and Land into one *Globe* and Center. *The Saltiness* of the Sea; its perpetual *Elevation*, Flux and Reflux. *The Elevation* and Depression of the Earth in *Hills* and *Valleys*. *The Irrigation* of it with *Rivers*. *Rain* from Heaven. *The freshness* of the Rain, as well as of Rivers. *The Elasticity* of the Air, or its springiness: its ventilation by *Winds*; the purgation of it by *Storms*, Lightnings, and Thunders. *The commodities* of *Navigation*. *The admirable circumstance* of Providence, to render a *Torrid Zone* (beyond the Apprehension of the old Philosophers,

Kircher.

Magnes L. 1

par. 2.

Id. in istin.

exstat.

Vid. Cicer.

de nat.

deor. lib. 2.

cum multis

aliis.

phers, and School men) habi-
ble. *The Breezes and Monsoon*
The *Distribution* of the Gifts
Nature, some to one Country
some to another, but of all
none.

And it where infinite to instance
in the particulars (whereon some
able persons have very learnedly
discoursed) of the *Fabrick* and
Anatomy of Plants and Animals;
the *Beauty* of the former; the *In-
stincts* of the latter; the *Pro-
gation* of the kinds in both; the
Subordination and *Usefulness* of
all; and in the plentiful *Provision*
which is made for all; wherein
the *Order* of the House is admir-
able.

There is an infinite increase of
little Fishes, on which the greater
were to prey; and in the Island of
Fierro, a Tree is ever dropping
which supplies the whole with
water. There are extraordinary
dews in Egypt, where is no Rain;
and in *Peru*, where also is none,
Wind

*Herberts
travels,*
lib. 1.
*L'Blancs
travels,*
par. 3. c.
*Sandys tra-
vels, b. 2.*
&c.

Wind that fans and moistens. *The watring of Ægypt with the Nile,* is miraeulous. *The flying Fishes persecuted in the sea by the Dolphins,* Boneta's, Albicores, and Sharkes, and so compell'd to use the ir finny wings, and take the Air to avoid them, afford a meal to hunger-bitten Birds, that look for them. And which is admirable and surprizing, the young Ravens, *when abandon'd and relinquish't by their Old ones cry,* and crying gape, and gaping receive the flies that skipping up and down the Air, (as if impul's'd to do so) direct their course into their mouths ; and so they are fed. Thus the Royal Psalmist, *He giveth to the Beasts their food, and to the young Ravens which cry,* [which cry] the *Ravens* cry, and then, and thus he hears them. Dissection proves it true ; their *Ventricles* are full of Flies ; the *Ravens* cry, and God hears, we must alwayes ask, and sometimes cry, if we will have.

S E C T. 3.

2. In the Moral World, proved in the Law and Order of the House. An Objection about the existence of Evil anticipated, Penal and Afflictive Evils for mans Good. How things are best for the Beasts. Evils as Entities, necessary for the plenitude of the World; as Afflictive for Gods Glory; and as Penal for Mans good. Things ought to be as they are. An Objection from the Apparent ill administration of things [Good to the Evil, Evil to the Good] proposed.

But in his Administration of the Government of the Moral World, (for so I call that of Mankind, in distinction to the Natural,) his Providence and Goodness, are as visible as great; in that all things in it are designed for the best, and ultimately issue in it: He ruleth in his

his House, in all things, as a wise and prudent Master, by assigning to his Children and his Servants, their respective duties (in it) which are for the Good of all in general, and each of them in particular, as well as for his own Glory; and by obliging them unto them with Rewards, and Punishments. Thus he Disciplines and Governes them. Government is for the Good of Man, and all Government is from God. He holds the reins of all himself, and he prescribes the Rules and Lawes of it.

I ask the Atheist, if it would not be a Golden and most happy Age, wherein all men loved others as intirely and sincerely as they do themselvs: wherein together with their own concerns, and interests all equally reminded those of others; wherein they universally abstaining from all injustice and wrong, each assisted other to the utmost; and wherein they lived and conversed each with other devoid of Envy, Malice,

Malice, Covetousness, Pride, Contention, &c. And if he answer me it would ; I tell him this is the Order of the House, that Law of Nature, (*which is nothing else, but what the Practical and common Reason of man doth dictate to be done*) that God hath sanction'd in the world, to which he hath oblig'd all his Servants to conform; thus he will have them do , and thus be ; and that they may, he hath adapted means (the best imaginable) to ingage and move them to it : He disciplines and acts them with Rewards and Punishments: He promiseth them Good, if they obey , and threatens them with Evil, if they do not. So the Apostle,

—Do by Nature the things contained in the Law.

—Having not the Law, are a Law unto themselves.

—Work of the Law written in their hearts, &c.

—Their thoughts accusing, or excusing one another.

And

And so Cicero.

— Nec, si regnante Tarquinio
nulla erat Romæ scripta Lex de
supris, siccirco non contra illam le=
gem sempiternam sex. Tarquinius
im Lucretiæ Tricipitini filiæ attu=
it. Erat enim ratio profecta à rerum
natura, & ad recte faciendum im=
pellens, & a delicto avocans: quæ
ontum deniq; incipit lex esse, cum
cripta est, sed tum cum orta est, orta
utem simul est cum mente divina,
nam ob rem lex vera atq; princeps,
pta ad jubendum, & ad vetandum,
atio est recte summi Jovis, &c.

— Ergo est lex justorum, injusto= Ibid.
umq; distinctio, ad illam antiquis=
mam, & rerum omnium principem
expressa naturam, ad quam leges
omnium diriguntur, quæ supplicio
improbos afficiunt, & defendunt, &
tentur bonos, &c.

— Sit igitur hoc jam a principio Ibid.
persuasum civibus, dominos esse
omnium rerum ac moderatores deos,
q; quæ gerantur, eorum geri judi=
cō, ac numine, eosdemq; optime de
genere

genere hominum mereri, & qualis quisq; sit, quid agat, quid inserviat, qua mente, qua pietate religiones colat, intueri, piorum & impiorum habere rationem: nam enim rebus imbutæ mentes, hanc sane abhorrebunt ab utili, & a vera sententia: &c.

There must be Penal and Afflictive Evils that there may be Punishments, as well as there are Goods: agreeable obliging things for Compensations and Rewards, it being very often very good for the Child, though he think not so, that his Father take the Rod in hand; Crosses, Losses, Pains, and sinister encounters are but Rods in God's. Now the means are good if the end be so. *Finis dat medias amabilitatem, bonitatem, &c.* It is good for Man, there are afflictive, penal Evils: His Vices are Distempers, and these are Medicines to cure them, and Wars themselves, are Punishments to Nations, as Diseases are to single Persons.

persons. No Government without Rewards and Punishments, no Rewards and Punishments without Good and Evil.

And if it be best for Man it is so for the *Beasts*, and other Animals, and other inferiour Beings ; Man is the *End* and Lord of these, and therefore [these not having any interest of their own distinct, from his, because they are but his, and not their own] That is best for them, which is so for him. *The Accessory followes the Principal.* Now Man, he hath an interest in these and so is punishable in them ; and is afflictible by these, and so is punishable by them. Wherefore, the Good and Evil, that is in them, the *poyson* and malignity in Minerals and Plants ; the venom, enmity, and violence, the fury and *rapacity* in many Animals, as well as the commodity and usefulness of others ; *Tempests* in the Air ; *Convulsions* in the Earth ; the *Fiery Eruptions* of *Ætna* and *Vesuvius*,

E and

and other such enormous, and irregular emotions of the Elements, as well as regular and orderly, are not in them for themselves, but all for Man, Man is their end, as God is Mans. Let not the Atheist complain. God is very Good and Liberal to Man, who has so bountifully given all (these) things to him. Yea, and he is good to the Beasts also, in that he hath obliged man to be so to them.

But to be more distinct. If we reflect on all the things, are called *Evils*, and consider them as *things*, and absolutely in themselves, so they have a good of Entity or Being, and are necessary to the Universe, that it may be Uniform full, and perfect. In the day of Prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, in the end, that Man should find nothing after him. תְּהִלָּתְךָ לְעַמְּךָ The Septuagint Καὶ γὰ τέτοιο συμφόνως ἐπειδή The Latine Interpreter, Et quidem istud

*istud congruum huic. Sym. Kai γαρ
πάτερ ἀλλαγον τῦτο ἐποίησεν οὐδεὶς. God
hath set good over against Evil,
and Evil over against Good, so to
answer one another, that Man
coming after him, in review and
observation of his works might
not find any thing wanting, or to
be added. All is full and uniform
and answering.* So *Seneca,*

*Senec. d.
Provid.
cap. 4.*

— *Semper esse felicem, & sine
morsu animi velle transire vitam,
ignorare est rerum naturæ alteram
partem, &c.*

So *Apuleius.*

— *Gramaticorum artes vide quæso
quam ex diversis collectæ sint literis,
ex quibus aliae sunt insonæ, semiso-
nantes aliae, pars sonantes, hæ ta-
men mutuis se auxiliis adjuvantes
syllabas pariunt, & de syllabis vo-
ces. Hoc Heraclitus, &c.*

So *Porphyrie.*

— *Nūξ τε καὶ μῆνες καὶ διὰ τύπον, τα-
λάτωρες ἢ ἀρχαιαὶ τοξεῖαι διὰ τοῦτο εἰσαγί-
γον, &c.*

*Porphy. d.
antro Nym.*

And if we consider them as *dolo-*

rous and afflictive, so also they are necessary in respect of God, that he may have a rise of shewing his Beneficence and Goodness, in its full extent: For, if there were no evils in the world, no infelicities, necessities, nor miseries, there could be no *compassions*, nor no evincements of his *Tenderneſſes* and Mercies in relieving, or removing them. He could not shew his readiness to *Help*, if there were no *need* of help; and therefore he hath sometimes hid himself behind the Curtain, even from his dearest Children, that on his return on their cryes, they may be more *affected* with his kindness, and become more sensible of it, else there had been no crying to God, nor help from him, nor thanks for it: See the 107 Psalm. For where there are no Evils, it might be said of God, as is said of a virtuous Man, by *Seneca*,

*Senec. de
Provid.
cap. 4.*

— *Magnus es vir, sed unde scis,
ſi tibi fortuna non dat facultatem ex-
hibenda virtutis? &c.*

But,

But, if we consider them as *pænal Evils*, so they have a mediate goodness, and an usefulness for Man, that much obliges him, for so (as we have said) they are as many *Means* to discipline and govern him; who, if he were not as he is, and were not govern'd and Disciplin'd as he is, but had been fixed by an *Act of Power*, without *them*, half the *shew* had then been lost. So much of the Divine wisdome and goodness as is, visible in this conduct (which is very much) had then been never shewn, and so God had been deprived of a good part of his Glory. His is πολυπο-
λοθεοπία, a manifold wisdome, and manifold Goodness. And manifold wisdome must be shewn in many wayes, and not be limited to one.

Well (saith the *Atheist*) .this is indeed a pretty colour, but 'tis no more, for the Government, if any, is not administered as you assert it; the Good and Evil in the world, are

not for the ends you mention, to discipline and order it; these are indiscriminately dispense'd, and blindly, to be so for Ends; 'tis rather to the contrary; the Good (if any difference) are most unhappy and unfortunate, and the wicked, most successful and prosperous. A Phenomenon, so Plain and obvious that not only Telamon in Cicero,

Cic. de nat.
Deor. lib. 3.

Nam si curent, bene bonis sit,
male malis: quod nunc abest.

But also Solomon himself hath noted it; no man (saith he) knoweth, either love or hatred by all that is before him, all things come alike to all, there is one event to the Righteous and to the Wicked, &c. So undistinguishing and common are the external accidents. And 'tis strange, if there be indeed a Providence, that the Godly only should have the Promise of the present life, but no more the performance of it, than the Wicked.

SECT. 4.

The Objection remov'd. (1.) By destroying its Ground: for all is Good to the Good, and Evil to the Evil.
(2.) By settling this Rule. That Providence is not to be understood but in the End. This illustrated by several Resemblances, and by an Instance. The promiscuousness of Providence in events explained. External things indifferent in their own Nature, and nor Good nor Evil. Seemingly promiscuous Providence further vindicated, by several considerations. The false measure of Good and Evil detected. A right one settled.

This Appearance, I acknowledge, hath offended very many, and till he went into the Sanctuary, and there observ'd the End, it scandalized David: But Seneca hath fully solved it, and so hath Plutarch also, and Arrian's Epictetus, a Trium-

virate of worthy Authors, and let
the Atheist read them. He is mi-
staken, there is nothing Good in
this Life to the Evil, and o the good
and vertuous nothing is amisse and
bad. *Trahit quisq; in suum colore.*
To the Pure all things are Pure,
The famous, but, &c. Story of
the Angel, and unbelieving Her-
mite (that which Bradwardine re-
lates, if yet it be a History) abun-
dantly illustrates it. All things
work together, in the End, for
Good to one, and all for Evil to
the other. You must take a Pro-
vidence entire and altogether, and
not in pieces and abroad, to make
a Judgment on it. All is as the End
is. That is well, which ends well,
and that is otherwise, which ends so.
You must stay the End to judge it;
[the End of the Providence, and
the End of the Man] Now marke the
Perfect man, and behold the Upright,
for the End of that Man is peace, but
the Transgressors shall be destroy'd
together, the End of the Wicked shall
be

be cut off. Two sorts of Men, and answerably two Ends; Heaven and Hell.

So Porphyrie out of Plato.

— Δύο γένη πλάτων φυσί: οἱ ἡ
μὲν αναβαύοντες εἰς ὑψότερον διὸ καὶ τοῖς κατώτεροι γένονται.

And again.

— Πανταχοῦ τοίνυι τὰ διδύκηα φύσεως
ἐπτὸ συμβόλῳ. Εἰκότας καὶ αὐτεργοῦ καὶ μονοθυ-
μοῦ, ἀλλὰ δύο τύχον θύεσσι, ὥστα ταῖς τοῖς
τεργυμαστὶ ἐξουλαχριμένας. καὶ τὰς μὲν, Θεοῖς,
ταὶς τοῖς ἀγαθοῖς περιτεκέντας· τὰς δὲ, θυ-
μῷ καὶ φαυλοτήτεροι.

The Providence of God is what Augustus thought it,

Δητε χερτον, καὶ πάντες ὑμεῖς μὲν χαρῆς
ιντεριστε.

*Sueton. in
vit. Octav.
Aug. st.*

a well composed Drama; wherein a man is so surpriz'd and intricated with Variety, that all along he cannot once imagine its design, until he come to the End of it; and then he sees it clearly, how every Passage and adventure in the whole most excellently contribute to it, and most orderly. And surely, he that believeth (and Religion oblig-

eth

eth men to be believers) make them
baste; One must await the End,
to see the whole laid open. It is
the excellency of a *Work*, to have
its main design so skilfully con-
ceal'd, as to suspend Spectators,
and to lead them all about in a
maze, until it all be finish't. The
Atheist lookes but to a *part*, where
he should stay to see the *whole*;
at least the whole piece. He seeth
but the wrong side of the *Arras*,
the thrums and ends of the threads,
when it is rowled up; the Beau-
ty is in the right side, and he muſt
stay the opening to see it. 'Tis un-
reasonable to complain of that in
Providence, which he calls an *Or-
nament*, and which doth make his
greatest pleasure and delight in
Playes and Romances, viz. The in-
terruption of the story, and the
ſuspence which is in it. We muſt
stay the end of all to see the Hu-
mony of all, and the *last day* will
declare it; and we muſt stay the
end of every piece of Providence.

to make a judgement on that.

But, to give a Scriptural instance in the History of Joseph (not to mention that of Job or David,) what a marvellous surprize is in it! Take every passage of it solely by it self, and separate it from the rest, and how hard a one it is; *all is then against him*: To be hated by his brethren, that is bad; to be sold by them for a Slave to the Ishmaelites, and by these to Potiphar is worse; to be injuriously accused of his Mistress, and so condemn'd to perpetual Prisonment, worst of all. All these are hard, and *separately* all against him; but *in concatenation and together*, as one disposeth and prepareth for another, so they all *co-operate* in the End to his preferment, and are *all for him*.

For it was by the *Buttler* whose Dream he had interpreted, that such a *mention* was made in favour of him unto *Pharaoh*, as occasion'd his Preferment. It was in *Prison* he
be

became acquainted with the Butcher, and interpreted his Dream ; it was his Mistress's Accusation, which compos'd his Mittimus, and hurried him to Prison ; it was the avarice and griping of the Ishmaelites, that brought him to his Mistress, and it was the Malice and Envy of his Brethren, that brought him to the Ishmaelites ; and thus he comes to Preferment, and who would have thought it thus ? All work together, and in the End for Good. Such an Ordering and over-ruling hand hath God in all the evil actions of Men ; when Joseph's Brethren sell him into Ægypt : God is said to send him. Humane Malice and Divine Providence, may be together in the same act ; wherein Men have an evil hand , God hath a good one ; who brings Light out of Darkness, and turns Evil in the End to Good. This for Particular Providence.

Senec. cur.
Som. vir.
mat. fuit.
Cap. 3.

Hear Seneca.

Difficillimum ex omnibus que
pro-

proposui, videtur quod primum dixi:
pro ipsis esse quibus eveniunt, ista
que horremus, ac treminus. Pro
ipsis est, inquis, in exilium projici,
in egescatem deduci, liberos, conju-
gem efferre, ignominia affici, debi-
litari. Si miraris, hoc pro aliquo
esse, miraberis quosdam ferro & ig-
ne curari nec minus fame ac siti,
sed si cogitaveris tecum, remedii
causa, quibusdam & radi ossa & le-
gi, & extrabi venas, & quædam
amputari membra, quæ sine totius
pernicie corporis hæcere non po-
tent: hoc quoq; patieris probari ti-
bi, quædam incommoda pro his esse,
quibus accidunt: tam me herentes,
quam quædam quæ laudantur atque
appetuntur, contra eos esse, quos de-
lectaverunt, simillima cruditatibus,
obrietatibusq; & ceteris quæ necant
per voluptatem, &c.

Once, it is the End of all (as
we have evidenc'd) that must open
and unlock the Cabala, and Mystery
of things at full; and if it be, then
certainly, in being so precipitate
and

and hasty, as not to stay it, to make a settled and establish't judgment, we as well betray an extraordinary Ignorance, and Folly, as a little Temerity and Rashness. For though there be a visible and apparent correspondence in some administrations, [Good in the End of them to the Good, as to Job, to Joseph, to David; and Evil at the furthest, in the End of them to the Evil, as in Adonibezek, Pherydes Syrus, Attika, &c.] That we may acknowledge the righteousness and justice, which doth rule the world; yet it is obscure and hid in many others, that we may also know there is another day to come, that must more fully declare it. Some Mens sins go before judgement, and others follow after. So Job 21. 7, 8, 9, 10, 11, 12, 13, 30. (the wicked) spend their Daisies in wealth, and in a moment go down to the Grave. (But) He reserved to the day of Destruction they shall be brought forth to the Day of wrath.

It was this consideration satisfied many thinking and inquisitive Philosophers, about the seeming inequality of things, who had otherwise been foundred on the same Rock with *Diagoras Melius*, [One of them, that made at first a great Profession of Religion and Piety, but did afterward abandon and forsake it, utterly denying the Being, and Existance of God, because he saw not speedy vengeance executed by him, on his perjur'd Friend, with whom he had deposited his money, and who forswore it.] But those being throughly perswaded of a Future day of judgement, and that there was a *Dinos*, or *Radamanthus*, or an *Aeacus*, a righteous and severe Judge, who would accurately scan there in the Lives and Actions of all men, and then accordingly retribute to them, as he found upon research; They acquiesced in that, and so should we. For when things are tyld, the Heavens shall record that Righte-

Divine Goodness Righteousness of God. Hear the Grave Plutarch.

Plutarch
de consolatione
ad Apoll.

— Ἐπειδὴ γυμνοῖς κείτον τάπα
τέτων. Τεθνεῖτας γὰς δὲ κείτεδι, γὰ
κείτοι δὲ γυμνὸν εἶναι, τεθνεῖτα εἰ
τῷ φυγῇ αὐτοῖς. Φυγῇ δὲ φυγεῖσα εἰ
μόρυς θυθεῖσθαι εἴκεισι, "ερημού ἀπάλιο
οὖ συγγενῶν καταλιπόντα δὲ τῆς γῆς τέ
τα εἰκάνον τὸ κόσμον, ἵνα δὲ κείσι δικαί
οῦ εγαί διπ ταῦτα ἐγιώκας πέρι το
ῦ υμεῖς, ἐποιεσάμενοι Σικασάς υἱοῖς ο
μαντῆς, δύο μὲν ἐκ τῆς Ἀσίας Μινωτε
Ραδομανδόν, ἵνα δὲ ἐκ τῆς Ἑπρίτης
Αιακόν"

S E C T. 5.

Again, though all things for the Matter come alike to all, and so there is but one event both to the Righteous and the Wicked, yet formally, and in respect of Good and Evil, so they do not; the same event is sanctified to the one, which is not to the other; so that to the one it is Good, and to the other Evil: Fortune (as they call it) as well Adverse as Prosp-
tions,

rons, it makes a Good man better, and so is good to him; but a Bad man worse, and so to him it is Evil. So *Epicurus*.

— Εμοὶ δὲ τάχα εστι σημαντικόν, τὸν
τοῦ θέλειον. Οὐ γάρ ἄπο τοτερού προβάθμου, επειδὴ
τοῦτον, αργελθεῖσαν απὸ αυτῷ.

Epiſt. in n.
chirid.
cap. 24.

Arrianus.

— Θέρετρον ὡς Ζεῦ, λωτὸν θέλειον πεῖστας;
τοῦ γάρ παρατρεψοῦσαν εὖ μοι δεδομένων,
γανέματα, περὶ τὸ κοσμίσας διὰ τῆς οὐ-
κονότερον εἰσαγάγει.

Arrian.
Epiſt. lib.
c. 5.

Seneca.

— Nihil accidere bono viro ma- Senec. cur.
li potest. Non miscentur contra mal. fiant.
ria — Manet in statu, & quic- cap. 2.
quid evenit in suum calorem trahit.

So Socrates.

— Nec enim cuīquam bono ma- Org. ad
liquidquam evenire potest, nec vi- Iulic. in
ni, nec mortuo : nec unquama ejus
usa diis immortalibus negligentur.
Cicer. Tusc.
Quast. l. 3.

Nec mibi ipsi hoc accidit fortuitò,
ne otrè iis, a quibus accusatus sum,
ut a quibus condemnatus habeo
und succenseam, nisi quod mibi noce-
se crediderunt.

Now Events Materially accept.

F ed.

ed, and as in themselves, so ~~they~~
are not markes to judge by, either
of the Love or Hatred, which Al-
mighty God has for us, but only
Formally, as Good and Evil, as
sanctified and unsanctified; that
is, either as they are blessed to be
Instruments or means of virtue, or
else are cursed, and so are Rites
and occasions of vice; or else of
greater temporal Evils. Thus *Sa-*
lonon is understood. *All come &*
like Materially, but not Formally.
And there is the wisdom, that
when the *Events are the same*, the
Good and Evil are not. And thus
it is.

For none of those external things
the Atheist calleth Goods or Evils,
are in themselves intrinsically so;
but being in themselves indifferemt,
are only relatively Good or Evil;
so as they are either used or abuse
by those that have them; and as
they prove in the end. Mens Ta-
bles may become snares, and out
the Eater meat may come, and in

to shew this, that God promiscuously bestows them. So Seneca.

— *Hoc est propositum Deo, quod sapienti viro, ostendere bac quæ vulgus appetit, quæ reformantur, nec bona esse, nec mala. Apparebunt autem bona esse, si illa non nisi bonis viris tribuerit, &c.*

Again.

— *Divitias nego bonum esse: nam si essent, bonos facerent.*

All Goodness, it consisteth in relation and convenience; things are onely good, so far as suitable and proper, (and) those are Evil which are otherwise: what is one Mans meat, it is another's poison; and what is good in one circumstance is not always so, but it is often very evil in another; and what seemeth temporally Good, as also Evil, for the present, may in the End prove contrary; and often doth; we daily see't. *Quod videtur non est.*

Wherefore, if God denies his Children or Servants what the atheist thinketh good for them,

Senec. cura
bon. vir.

cap. 5.

Senec de
vit. beat.

cap. 24.

Vide Arri-
an. in Epist.

suo lib. 4.

cap. 6. per

totum.

(because it seemeth so) or else inflicteth on them what the Atheist apprehendeth Evil; he doth the former because he seeth, and he seeth furthest and clearest, that indeed it is not good; and so he doth the latter, either to procure them greater Good, or for preventing greater Evil. Arrianus saw this.

Arrian.
Epict. lib
4. cap. 7.

— Ἀλλ' οὐ μᾶλλον ἐκεῖπο θέλω, οὐ γενόμενος Κρείτιον γάρ τι γέμασθε θεός θεοί, οὐ τούτο. Προσπέσσομεν διάκονος Θεοῦ εἰς θεοὺς ἐπειδὴ, συνορμῶ, δημιουρούμενοι, αὐτοὶ συνθέλω

and this consideration justifieth God.

For as a Father who corrects his child, but to mend him, or who refuses to him a knife, wherewith he seeth he will cut his Fingers; or who obstructs a marriage that seemeth advantageous to his Son, which (he foresees) in the End will prove his Ruin; He loses not the Reputation of a Good or Kind Father, but acquireth to it that of wise; so also 'tis with God, God is a Good Father.

Father, and if he afflict, it is (if need be) but to embetter and improve his Children; or if he refuse them what they apprehend to be obliging, and Good, 'tis because indeed it is not so; it would be ruinous (if he should grant it) or detrimental at the least, to their eternal, or else their temporal State. They would lose in Goods of the mind, and in their Spiritual Comforts, what they gain in these of the body, or the like.

Nor has he *absolutely promis'd Health, or Riches, or Honour, or any one External thing, but all as far as they conferr (to us) [no Good thing will be withhold;]* and 'tis Good he has not *absolutely promis'd any;* seeing as the case may be, *they all may turn to hurt.* There is a sore Evil which I have seen under the Sun, namely *Riches kept for the Owners thereof to their hurt.* And there is a time wherein one man ruleth over another to his own hurt.

Senec. de
Pro. id. c. 3.

So Seneca.

Senec. de
vit. beat.
cap. 14.

— Mala pro bonis petenti peric-
lousum est assequi.

S E C T. 6.

And here it ought to be remarked, that a great *occasion* of mistake in this matter, is the *impertinent judgement*, which is made of Good and Evil by Sense; to reform which, we must consider that Sense is not the sole and proper *Measure* of them; there is indeed a Sensitive, but this is but an *Animal*, an inferior Good or Evil; there is a Higher, a more exalted and Superior, which is the Rational and Humane. It is the *Rational Appetite*, and not the Sensitive, that is the Measure of Good and Evil among men, that will not sink themselves to the Beasts. To man there are better Goods than the Sensitive, and worse Evils. These of Reason, are as much *Superior* unto them of Sense, as men themselves

selves to Beasts. Wherefore, he is no gainer, that gets but sensitive Good, by the losse of Rational. So Seneca.

— *Altum quiddam est Virtus, ex
celsum, regale, invictum, infatigabi-
le: voluptas humile, servile, im-
becillum, caducum, cuius statio ac
domicilium fornices & propinæ
sunt.*

— *Quid mihi voluptatem nomi- cap. 9.
nas? Hominis bonum quæro, non
ventris, qui pecudibus ac beluis laxi-
or est.*

And if a Father try his Son, or exercise his virtue: and refuse to gratifie him in a small and petty Boon, but to see how he will take it; resolving if he take it well, to recompence him with a greater, what injury is done the Child? or what unkindness can the Atheist find in the Father? And this is the Case. For no Believer is a loser by his Crosses, seeing if he bear them well, his light afflictions, which are but for a moment, work out for him

a far more exceeding] and eternal weight of Glory. Now a Poet bringeth not his *Heroe* to his utmost Felicity, but in the conclusion, after he hath made him give a thousand proofs of his virtue, and hath made him pass a thousand difficulties. We must be at pains for heaven ; *many shall seek, and shall not enter* ; we must strive if we will enter. Heaven, is taken by violence. Remember the *Olympic Exercises*. The Apostle alludes to them ; *so run, as you may obtain, Strive lawfully, &c.*

SECT. 7.

The Genesis of Man and Things, the best Apology for Providence, against the cavils of the Atheist; and a great instance of Divine Bigness. The Atheists (1.) Objection, That God did not fix and settle Adam in it, fully answered and exposed as irrational. (2.) Objection, The Iniquity of God and Provi-

Providence in concluding all men under misery, for the Sin of One: This removed and the righteousness of God asserted and vindicated.

But what does most illustriously set off the Goodness and Benignity of God beyond exception, is this consideration, that *Man was in his first Condition, made both Innocent and Happy*; placed by Divine Bounty in a Garden most delicious, and as free from all trouble, as he was from sin; he had as many servitours obsequious to his will, while he was so to God's, as there were Creatures; nor had he any Cross Incounters or Displeasures then. And if he have occasion to complain now of any alteration made in it, (as it cannot be denied, but indeed he has) it must be of himself, who if he be no longer Happy, it is because he is no longer innocent, but having first revolted from his Maker, all the Creatures

tures now revolt from him. The very ground is Cursed, and he is made to see his Folly and his Sin together, in the Punishment of it. But, *from the beginning it was not so.* Death and Curse came in by Sin. *Cursed is the Ground for thy sake, in sorrow shalt thou eat, &c.* Many Heathens saw this. That of Homer is Pertinent.

Homer.
Odiss. 4.

*Ω πόνοι, οἷον ὅτῳ θεὸς βέργοις αἰτίαια
Ἐξ ἡμῶν γάρ φασι κακὸν ἐμένειν, οἱ δὲ
αὐτοῖς.

Ἐπηρούσι αὖτε δαίμονες νόσος μόροιν ἀλτεῖς οὐκαν

Which one well translates.

O Dii quām falso mortales numini
celi.

Incusant, causasq; sibi fontemq; m
lorum

E vobis pendere, putant, causasq; m
fandos:

Sed nihile est, sua nam pereunt obſ
taſcelefti

Ac præter fatum cumulant ſibi con
dolores.

Hear Catullus.

Sed postquam tellus ſcelere eſt im
nefando,

Epithal.
Pelei &
Thetid.

*Justissimq; amnes cupidâ de mente
fugarunt —*

And *Hesiod* in his *Elysia u; iugis;*,
describing the *Golden Age*, doth
evidently represent the State of
Man in Paradise.

μηδέτε γεγασί θεοί οντοί τ' αὐθι-
τοι.

Αἰώνος μὲν πρότισα πότερος μερόπαν αὐθι-
τοι.

Διάγεται τοῖνας ὀλύμπια δάμνετ' οχότες.

Wherein also the famous *Ovid*,
admirably imitates him ; and what
other is his Story of *Pandora*, than
an Allusion to the Fall of *Man*,
which was occasion'd by a Wo-
man.

It may be *Plato* and *Timæus* had
regard to *Genesis*, when they asser-
ted nothing mortal was immedi-
ately created ; for nothing was at
first made so ; unless you will be
subtil, and distinguish accurately,
by affirming that the things cre-
ated, were at first *Mortalia*, though
they were not *Moritura* ; and be it
yet Death came in by Sin, and
so,

so, it could not be before it, which is as much as (probably) they meant, or we would have them to.

But if they meant it not in *that* it is as evident as Light it self they did in *Pre-existence*; [*the* Theory obtaining over all the World] This being nothing but *Depravation of the History of Adams Fall and his Exilement out of Paradise*. This is *Plato's Descent of Souls*. Which who ever shall peruse *Hierocles* account thereof, a person that could well give it, must needs as soon acknowledge, as I shall consider. And in regard it is important to demonstrate this Truth, as well against that knot of Learned men, that understand it in the Letter, as for the present purpose, I shall here alledge *Hierocles* in his own terms and at large,

*Hierocl. in
earm. Py.
ibag:*

—Κατεστι γαρ και σωματι τοι
δαιμονος χαρεσ ο ΑΝΘΡΩΠΟΣ.
Epi

Πατερός επί τον οὐρανόν. ὁ Πινδαγύρενθ,
— ουγάς θείου, καὶ αλήτης,
Νέαν μανομένῳ πίστιν. —
ἀποδέ, καὶ τὸ ἀρχαῖον δὲ τὸ οὐρανόν,
Εἰ σωζεῖ τὰ στοιχεῖα καὶ τὸ ἀπερτόν χῶ-
ρα, ὃς αὐτὸς λέγει,
“Εὐτα τὸ Θεός τε, κότερος τε, καὶ ἄλλων θεοίς
μηδέποτε. Εἰς ἐν οἱ ἐκπεσόντες, ἀττα.

— Ανὰ λεπρούσα τῷ καὶ σκότῳ παλαι-
στι. “Η τοῦ ἀφεσίς τῷ φεύγοντι τὸ τῆς ἀ-
ττη λαμπταντος πρᾶξι τὸ τῆς ἀλιθίας ἐπέγε-
γει λημμα. “Οὐ οὐρανού, τῷ ὅρμῷ τῆς
πειρρύνσεως ἡς γῆς πρέχεται σφραγίδα.
— αἰτοῦ οὐρανός. Τέτοιες τοῦ καὶ ε-
πλάτου τοῦ σύμφωνος τοῖς μὴ τῆς καθύ-
δι ταῦτα λέγονταν. “Οταν τοῦ ἀδικητήσα-
ει διπονέσσαι μὴ ἴδη, καὶ τοὺς σωτηρία-
κονοιδίην πλεορέρυντο τοῦ, καὶ δῆ τὸ γεν-
τερ τὸ τοῦ νόμος αὐτοὺς οἰς ζῶν θυγτῶν
εποιεῖσθαι. Πιστοὶ τῆς ἀνθρώπων ταῦτα.

A Pregnant Testimony. Here's a
Fall, and of Man, and for Sin.
All is from **Non Peccare**. God
made Man Upright, but he found
out many inventions. This is Plato's
Descent of Souls.

But if God be infinitely Good and
Pure, and Righteous, (replies the
Albeit) how is it, that he did not
settle

settle Adam in his Innocence and Happiness? What salvo hath before his own Righteousness, who so mercifully suffered man to slide from His? Is he not an Accessory to the Crime, who (when he could prevent) permits it? He that doth not hinder Murder, or other wickedness, when 'tis in his Power so to do, is to be interpreted in all reason, to will it. God could have hinder'd Adam's. What say you therefore since he did not? How can you call him good and charitable, that would not prevent such misery? and how Righteous and Holy, that doth permit such sin?

But seeing nothing gives but what it has it self, must not he be Holy, Pure, and Righteous, that formed man so? and he Good, that so abundantly accommodated man, and freely furnish'd him with all conveniences and Comforts? Now God not onely most Benignly created Man in Innocence and Happiness, but obliging

by conferr'd also to Establish him and
set him in it. He ordained him a
Tree of Life [and Adam might
have eaten of it, if he would him-
self, as well as of the other of know-
ledge.] Nor was it proper that he
should do more toward it. It was
not congruous and fit, he should
determine arbitrary and spontane-
ous Agents, (and let the Atheist
Judge) as he had done the Na-
tural : nor agreeable that Man, an
Agent *ad utrum-libet*, one that
could deliberate and act on choice,
that could freely and electively in-
cline to both extremes, should be de-
termin'd, as a Stone to one of them.
It was fit elective Creatures should
be left to their choices, and so was
Man. A Tree of Life, and a Tree
of knowledge [Life and Death]
were both before him, and he
might take his choice. Verily,
God is irrationally charged (and
let Arrianus in his *Epicetus* judge)
for not designing a perpetual hap-
piness unto a Rational and know-
ing

Arrian.
Epiſ. lib.
1. cap. 7.]

ing Creature, in a way that was not agreeable to Reason, as sure he must, if he had settled and established a willing, a free, an arbitrary, and elective Creature, in a State *against his will*, or *without it*. Nothing wanted but mans will, to make his happiness eternal. The Tree of Life was before him, and he might have eaten, and so have lived for ever, if he would, the very Angels themselves in Heaven were left to their choice; and reason good sayes Hierocles.

Hierocl. in
Carm. Py-
thag.

— Σύμπειρος Θεός ταῖς ἀστακαῖς τῷ ὄλην
χεὶ τῆς περιοδας θαυμάς. χεὶ ὡς ζωσαντίσ-
σαι τῇ Δημιουργῷ θεῷ, οὐτοι χεὶ περιοδας αἰτη-
ται.—

For if the great God should have restrained *Adam* phisically and forcibly, and not *morally* onely (as he did) and by a Law, from eating of the one Tree; or else should violently have compel'd him (as now the Atheist doth require) to pluck and eat of the other; as he had not eongruously treated *Adam*,

the Notion of a Free and Arbitrary Agent, so neither had he tried what he would do of himself. Besides, there had not then been any need of Law, for as much as it had been impertinent, to interdict eating to one, that could not possibly eat; and then if no Law, there had been no obedience neither, and consequently no Reward nor Punishment; and if no Law, no Obedience, no Reward nor Punishment, then no Government neither, and then in vain had Adam, in the very constitution of his Nature, been a governable Creature, seeing (if this had been) he were never to be actually governed. Natural Agents are not (properly) governed, but Morall Ones, and Moral Agents must be governed Morally. Hear Arrianus.

Arrian.

— Καὶ τοι ὅγε θέσθαι μόνον ἔμποτες εἰ. Epict. lib. I
πή τὰς διωδίμης τάυτας, καθ' αὑτούς εἰσορέων
πᾶν τὸ ἀποβαῖτον, μὴ ταπεινώμενος, μηδὲ συγ-
κλίψας νοῦς αὐτῷ, ἀλλ' ὁ λόγος ἀγαθὸς βα-
σιλεὺς καὶ ταῖς ἀληθήταις πατεῖς, ἀκολύτον

τέτο θύσεις, ἀγανάγκασον, ἀπαρτεῖται
ὅλη ἀυτὸς ἐφ' ἡμῖν ἵποισεν. Όνδρος
τοῦ τίνα τέρης πᾶσι οἰκισθεῖσιν, οὐτε
λύσας οὐ επικοδίσαι. Ταῦτα ἔχοντες ἐν
δεσμῷ, καὶ υἱότερον, καὶ χρῆσθαι αὐτοῖς; οὐδὲ
δάκρεσθαι, τίνα οὐληφατε, καὶ πηρα τ. ν. Θ.; αὐ
τὸς καλῶς πειθάνεται, καὶ στενούσθαι, οἱ μὲ
ν οὐρανοὶ ἀυτῷ τὸ δόνητα ἀποτελεῖσθαι τυφλωμάτων, μηδ
διπγυιστούσθαις ηὔσεργέτειν. "Οἰδε τοι' αἴτιον
νείας εἰς μέμνησις καὶ τὰ ἑξακίματα τῷ θεῷ
ἐκπειρόμενοι.

Nor is God obliged in the Nation of Good or Righteous Governor, violently to restrain the Governed from all unrighteousness, or to promote their weal and Good violently; that is not for a Governor (as such) to do; and therefore that God did not, is not in derogation of his Purity or Goodness. A Governor restraineth Evil, and advanceth Good, not by tying mens hands, but by enacting good Laws, by enforcing them with Menaces and Threats, and with Rewards and Compensations; by executing penalties on those that break them, and by renumerating those that do

not. — And though a *subject* be an Accessory to the Crime, and Evil which he doth not hinder, if he can, and be interpreted to will it, if he do not do his natural utmost to prevent it, because he is obliged by a Law to do so ; yet the Governour that maketh Law, [he being under none, but that of *Equity and Fitness, which is to rule by Law, and as a Governour*] is not accusable of Crimes, which he forbids and Punishes. He is a good Governour, that makes good Laws, and rules by them, and not by force.

But grant it (says the Atheist) *That it was Divine Bounty to create Adam in a state of Happiness, and no omission, not to establish him, and fix him in it ; but what equality in this, not to say what injurie, that when but One was in the Sin and guilt, he yet concludeth all men in the Punishment ; as if, because the Parents eat the sour grapes, the Childrens teeth must be on edge.* Euripides complaint is just here

Plutarch. — Τὰ ἦν τεκότων φράματα εἰς
de iis qui σύστονται τεκότωλα.
car-aNum.

corrip

Deriving

I answer, There is no inquiry at all, *in imputing unto all the sin of One, when you consider that that One was All; and those All are One.* Adam was the whole kind ; and All descendants from him, are but One Adam. Many members make but One whole. Mankind is a Tree, whose Root is Adam, all whose Children are but Branches, which deriving from him, and proceeding out of him, were at first in him, and so they all were ; and when he sinned, not one of them but was ; All were yet unbom, which must be minded.

And what maketh this consideration of the greater moment, is another, that Eve herself came out of Adam ; so that Adam was intirely All ; All are come from Adam, and Eve, and Eve herself from Adam. Had there been Non Adamites, or Non intire Descendants from Adam, such as Jesus Christ, who was begotten

otten of the Holy Spirit, it had not seemed reasonable, that the Sin of Adam, should be imputed to them. But seeing Mankind is an Extended adam, and as it were, but one superfitem; and Actions are of suppo-
sites; though it were but He, the Root that sinned (actually) the Guilt is yet imputed to the Bran-
ches, which were in him ; it not
being thought unreasonable, that
he which stealeth, or else Assassi-
nates but with his hand, should yet
be hanged for it by the Neck. All
are concluded with him, being All
included in him. And therefore
Adams fall, is call'd the Fall of
Man.

This is a Scriptural ground

Eπ ταύτης ἡμετέρη
and so agreeable to Reason that the Light of Nature shews it ; for (be-
side the use of Men, wherein the whole blood is looked on as tainted,
if but the Father be a Tray-
tour, and wherein nothing is more common, than for Parents to co-

venant for Children, &c.) Plutarch
speaketh home.

— Καὶ τὸ γεννέν ὃς τι ἡγωνίζεται πεποιηθέν αἴσθηται τὸ γεννήσατε αὐτὸν γὰρ ἔχει τὸ αὐτὸν γένος τὸ τοῦ φερεται τῷ ἀκέντε μέρος τὸ ἰσάτη κολαζόμενον περιπούντως καὶ τημαζόμενον. Εἰ μὴ διδάσκει ταῖς τοῖς, φαίνεται αὖτις αἰσθατα ταῦτα Κασάνδρε καταχαλκευόμενον ωτὸν θεωρῶν πάρεντα μέρη τοῦ τελευταὶ ἐξειζύπην τὸν Συρακουσίων. Οὐ τὸς ἀντὶ γόνων μηδίκιον τίνοντας, τῷ μὲν γάρ τιναί τοι ταῦτα Κασάνδρε φύσας ἔθεν δέ, καὶ τὸν τερψιν διατυσσόντας θυχὴν περιέλοιπε. Νυστίσιον οὐ Απολλοκερτεῖ καὶ Αυτιπάτρῳ καὶ Φιλίττῳ τοῖς ἄλλοις δρόσιν ταῖσι τῷ πονηρῷ τοικειάτταλον ἐμπέφυκε καὶ πάρεται μέρος τοῦ ιπουχαῖος ἵδε αργεδν, ἀλλαξ ζωσιν αὐτῷ τρέφοντας, καὶ διοικουόντας καὶ φερούσι· καὶ τὸ θέμα, διηγέρεις ἄλλοι ἀτοπον ἀπὸ ἀκέντων ὅτι ἔχουσι τὰ ἀπόταν.

Again, if Adam had not lapsed, then all Descendants from him had been possessed of the Happiness which he enjoyed, and so had stood with him, and the Atheist holds not that unreasonable; and if it be not so, that he

he should stand, it cannot be so,
he should fall for his Children;
since it is but reason, that, if Chil-
dren may be benefited and advan-
tag'd by their Parents, they may
be also disadvantag'd and disserv'd
in them. *Qui sentit commodum,*
sentiet incommodum. Plintarch
thought so.

Ἄφεν δια (έπος) ὃ τὰν, τὸ συστῆ-
τητο θεῖς κατηγορεῖς, καὶ μὴ φέρε πικρᾶς εἰ-
κολάζονται τινες ἐπι κακῶν γεγονότες οὐ πο-
τησάν, οὐ μὴ χαίρε μηδὲ ὑπάπτει τηλευτῆς
ἀγωνίας. Δῆ γάρ εἰ τις χάειν εἰ τὸ
μήν τῆς ἀρετῆς ανασώζειν, ἐνδόγονος μη-
δὲ κόλασιν ὄπειρος δέν αἴτανδα καὶ πε-
πτολείτην δὲ τὰς αδικίας, ἀλλὰ σωτη-
τέχην ἐκένη τὸ καὶ αξέαν αντισερέουσα
παριδίδειν. Οὗτοις ωπὸ κίμωνθες οὐδέ-
ποτε οὔσιοι Αἰθιοψ τηλευτεῖοι, οὐδὲ οἱ Δα-
χάρες, οἱ Αἰετοί οὐδέποτε ἔλαυνοισιν,
οὐδὲ θύρωθες καὶ σύρφαστοι, οὐδέποτε λίστα
καὶ φάδυμοι, μᾶλλον οἱ φίλαστροι οὐδεποτε-
σκαλοι πέρι τὸ θάνον.

Finally though all have Sinn'd
in Adam, and so have Misery and
Punishment entail'd upon them,
yet that misery and Punishment is

not so great, but that there is a greater mixture of Clemency and Mercy in it; the Life is left them with entailment of calamity upon it, is yet such as they are loath to part with; and they are favoured in it, with opportunities of making their condition better than at first it was, by playing an after Game, Thus the Fall is made to be good for them, since they have a rise to get by it: and hear Plutarch.

— Καύστος δ' αὔτοις σώσεις ἀντὶ πατέρων
τὸ χρήσιμον καὶ δίκαιον εἴη.

S E C T. 8.

Divine Benignity and Goodness illustrated in his relieving Acts of Grace. Man gets by the Fall Why his First State, though Good, was not best.

Well then God is Good; yes so infinitely Good and Bountiful, that, though man had miserably bankrupt, and fool'd all he had away; yet

yet has he of his own alone immense Goodness and Charity, so stupendiously repaired him again, with such a new Stock in Jesus Christ, that if he be not infinitely wanting to himself, as well as to his Master, he may be made forever by his breaking. *God so [so] loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life, Everlasting Life.*

Thus, Humane condition, it is capable of being better'd by the Fall, it being in the kind of Man by Grace, as 'tis in other kinds by Nature, he riseth by his Fall; the Corn is not quickened nor multiplied, except it die; Man was not to be quickened by the Lord from Heaven, nor advanced from a natural into a better State of Spiritual, and Immortal Life; but after he was spiritually dead: You who were dead in trespasses and sins, hath been quickened.

The

The Natural condition of the Man was Good in Paradise, and as good as that could be, but his Spiritual is better, and it was agreeable unto the Law and Method of Nature; that what was good should precede, and what was better follow after; it being Nature's order, to proceed from things less Perfect unto things more so. For in the Genesis of things (if you consult it) it was first Evening, then Morning; first Darkness, then Light; first the Naturals were made, then the Vegetables; first the Animals, then the Rationals; and 'tis to this that our Apostle alludes; the first man Adam was made a living soul, the last Adam was made quickning spirit. Howbeit that was not first which is Spiritual; but that which is natural; and afterward that which is spiritual. The first man is of the earth Earthy. The second man is the Lord from Heaven. Thus is Man's Condition bettered in that now, Divine Grace brought by Jesus Christ. SECT.

S E C T. 4.

The Atheists Objection of impossible conditions, and of Reprobation destroyed, Gods Universal love evinced, Election, and Reprobation explained. Reprobation in a comparative sense vindicated. The Terms of Grace, Practicable. Humane Impotency Moral, not Physical.

Yes (says the Atheist) so it looks ; for if he do extend his Grace (as he is said) to men, it is on Terms, so insupportable and hard, that they cannot possibly perform them ; as if impossible conditions did not nullifie his grants, and make his Promises Denials ; but that it were in his Law, as Lawers tells us it is in ours, wherein a Promise on Impossible Conditions, does immediately invest in Right. What Grace is this to look for tales of Bricks, without affording straw ? He bids

us come indeed (but when he knows we cannot) and then he tells us, we shall have. And is not this a great Evincement of Benignity, and love to Mankind, is it not? that he hath made the greatest part thereof to damne it? what means Reprobation else?

A most malicious imputation this! For as Plutarch.

Plutarch.
in Platonic.
Question:

— Οὐδεὶς θεός σύνεισθαι τοῖς αἰρέσισι.
God has not made a man to damn him; he hath an universal (though not an equal Love) for all the Kind: and has given ample demonstrations of it in his Son: who assumed not the Person, but the Nature; He so loved the world, that he gave his only begotten Son, &c. God sent not his Son into the world to condemn the world, but that the world through him might be saved.

What Evidences are there of his Pleasure (let me see but one of it) that the wicked die? when there are so many of his will (that) he should

return from his wicked wayes, and live! Doth he not invite all? Doth he not beseech, and call all? [*Ho every one that thirsteth, &c.*] Doth he not afford sufficient means, and send his Ministers and Word to All? Is there not an universal Act of Amnesty; without a Man excepted, so he will come in? yes verily the *Apostles were obliged to go to all the world, and preach the Gospel to every Creature.*

And that very *Reprobation*, which is so great a scandal and offence unto the Atheist, onely because he has no right understanding and resentment of it, what is it but a lesser love? It may not be interpreted in a positive and simple sence, but onely in a comparative, as *not imporing a simple aversation or Hatred, but a lese intense love.* So that as they are called Chosen or Elect, whom he especially favours, so these are Reprobate or hated, whom he doth *only*

only generally love, but doth not specially favour. It was thus he Reprobated Esau, or hated him before his doing Good or Evil, not in a positive and simple, but in a comparative sense; he loved him not in that degree he loved Jacob, with that especial and distinguishing love. And so comparatively he is said to hate him; just as Jesus Christ affirmeth them to hate Father and Mother, who love them eminently less than him, So Scriptural a Notion this is of Hatred.

Now to apply it; *What if God, who has a general and common love to all (which he hath exercised in a thousand wayes, by his creating, his conserving, his providing for them in the present life, and by capacitating of them for a better end) have yet so special and distinguishing an one for others, that in respect thereof the former is as none? Is he the less Good, or less Benigne, because he is so much so? or must it be interpreted a want*

of Goodness or Benignity to some, because he is abundant in it to others? as if it were not Righteous for the Great God to have his *Favourites*, when yet it is allowed and approved in men to have them. God doth but generally love some, to shew his Power; and he specially doth favour others, to shew his Rich Grace. Had he loved all a like, it would not look of Grace to any. Grace is Favour, and Favour is particular, and distinguishing. Nor had he shewn his power, if he had not passed some by, when he obliged others with Favours.

So infinitely Good is God: that the veryest Reprobate in all the world, has no occasion of a just complaint against him, *He is as good as Sovereign*, and to manifest himself so, he has in all Transactions so admirably temper'd Love and Power, that if he is Sovereignly Gracious in some of them, He is in others as benignly Sovereign: though he

Favours some and not others, 'and that because he will , yet he has an universal love and general kindness for them all. Those that are not Favourites are yet consider'd as his Subjects, he willeth their Repentance, and as a Governour endeavours it ; for though he use his Power and Dominion , that he might shew his *indignation against sin*, as well as his aversion, yet it *only is on such he has first endured with much long suffering*, who by aggravated guilt , have merited destruction, and so have fitted and prepared themselves for it , and now, is God Evil or Unrighteous ? if you state it thus ; and so Scripture states it, keep to these Termes, and Reprobation is defensible.

Nor is God a hard Master ; he requireth not impossibilities , or Tales of Brick without Straw ; for, though he might consider man in great Justice, not as he hath made himself, but as he was made at first, and so agreeably expect from him

according to the Stock, which then was given him ; yet *He hath condescended to compound*, and by an Act of Grace, as infinite as is himself, has offered bankrupt *Adam New Termes*, and such as are agreeable unto him now in this Condition, and feasible. I say now, for otherwise indeed *Impossible Conditions* (as Logicians tell us) were refusals ; or if, as many say, the Terms offered unto Man, were bottomed on Estimates that are not , and on consideration of a Stock at first given, but which is no longer , they were not gracious and relieving, and consequently could not be intended to oblige Man anew , since his contracted inability ; but to upbraid him and reproach him with it.)

No, God requires nothing of a Man [not in the Covenant of Grace] but what substantially is natural ; and let the Atheist or any other otherwise perswaded, instance but in one required Act to

H the

the contrary ; to believe, to repent, to love, &c. Are Acts substantially within the compass of the Humane Nature , and which one exercises every day ; He believeth some reports , and he Repenteth some Follies, he loves his Friend, &c. and God obliges him but to Believe and Credit him, to repent of Follies practised against him, and to affect and love him, as his Friend and Benefactor , the Acts substantially are the same, though the determinations of the Acts are not , their Moral Principles and Objects differ.

And, that *Inability, or Impotency of humane will,* which occasions so great a noise and murmur, is not to be understood as if there were not in it *Natural Liberty*; the *Will of Man Essentially is free*, and Lady of her own actions, and its adæquate and proper object, *Good*; It is not Natural but Moral impotence, an inability in the Will of willing Spiritual Good, through a prepossession

full of it, with such resentful Habits, with Love of the World, and with Lust, as being enmity to God, and all Divine Good, do so powerfully chain her unto one extreme, that she is not capable as long as she is under them, of inclining to the other. An irregenerate and unconverted man, he has the Faculty of willing, though not the exercise. [*Voluntatem habet, non velle.*] As one may have the *Visive Power* in the dark, though he cannot see, but in the Light. Potentiam *habet*, sed non *Potere*, and the Faculty of willing, Man hath, because he has the Faculty of Nilling. [*& Ejus si velle cuius est nolle.*] Boëtius proves it.

Animadverto inquit, idq; uti tu dicas ita esse consentio. Sed in hac herentium sibi serie causarum, estne ulla nostri arbitrii libertas, an ipsos moq; humanorum motus animorunt sensilis catena constringit. Phi. est inquit, neque enim fuerit ulla ratiocinalis natura quin eidem libertas resistat arbitrii, &c.

H 2 So

Bet. lib. 1
Prof. 2. —

So that its impotency is but viti-
ous and habitual, such as One as
in *Truants*, that say they cannot
learn, or in *Prejudiced Persons*, that
say they cannot love, and indeed
but very hardly can, as long as
they are so; both which experi-
ence in themselves, something ri-
sing and reluctant at the thoughts
of Love and Learning; and so
do wicked Men, who all are *Tru-
ants* and *Prejudiced* with the
Love of the World, and of Lust,
they have Reluctancies arising in
them, at the thoughts of God,
and of all true Goodness. *Intus
existens prohibet alienum.* You
must cure their prejudices to con-
vert them.

Sect. 16. *The Atheist's Reply of Tennes still impossible, though but morally so, remov'd. Man's Power, but by Gods Grace, explicated, asserted. The uses of the mother'd Arm, and of the Impotent man at Rothesdale, Emblematized. Their Application.*

Well, But call it Moral or Habitual impotency (saith the Atheist) and render it as culpable and faulty as you can, yet, seeing it is such as Grace did find him in, it reflects as ill upon that, if it be invincible and obstinate, as if it were a Physical and Simple one, what Grace is in the Terms, which neither do consider, nor relieve necessities ; which oblige a man to things impossible unto him ; and which exact a Victory and Conquest over prejudices that are inveterate, and Raigning, and that 'tis known, a man himself can

never overcome, or vanquish? We are asserted dead in Trespasses and Sins; that we can do nothing of our selves: the natural Man differneth not the things of God; neither indeed can he, &c.

Then hear again, O Atheist, and admire, and never open more against Divine Goodness, which is much above the contradiction of the Wicked, as the Heavens themselves above the Earth; and herein see it, that in the Covenant of Grace, the Great God requireth nothing of a Man, but what he offers him his Help for, [in me is thy Help] which he conferreth on him in the way of Duty and Dependance. So that nothing is exacted as a Term, but what a man is able and sufficient to perform, not from any Power in himself, but by the help of God, who, by way of caution, (for the greater security of it) now keeps the whole Stock, intirely and solely in his own hand, seeing Man hath bankrupt once already with it, when

when it was in *him*, and it is his Goodness to keep it for us. Now every *Man can do* with God's help, what every *Saint doth do*; Nothing without it, All with it. Not that we are *sufficient of our selves to do any thing, as of our selves*. A Sufficiency there is, but not *of our selves*; our Sufficiency is *of God*, 'tis not in him that willeth, that he willeth; nor in him that runneth, that he runneth; but in God that sheweth mercy, who giveth both to will and to do of his own good pleasure. Man can do nothing of himself, that *no Flesh might glory*; but with God's Help, he can do every thing, that he that glorieth, *might Glory in the Lord*. And men may have God's help, if they will; it is but ask, and have. But God must *help*, and therefore sayes Pythagoras.

—48. ΑΛΛ' ΕΡΧΕΤ ΕΠ'
ΕΡΓΟΝ. 49. ΘΕΟΙΣΙΝ
ΣΠΕΤΖΑΜΕΝΟΣ ΤΕ—
ΛΕΞΑΙ.—

Н 3

And

Hierocl. in
Carm. Py-
thag.

And Hierocles on him.

πάντα τὰ περὶ τὸ κῆπον τῷ αὐγαδῶν
αυτοκλωῖτα διὰ βεργέων ἀσέγεωτοι
λόγοι, τὸ τῆς Φυχῆς αὐτοκίνητον, καὶ τὸ
τὸ Θεῖον σωμάτιον. Εἰ γάρ γέ ἐφ’ ἡμῖν
διάθεν θύχοντες, τῆς παρ’ ἐκπίνει σωματεύ-
ας, καὶ ΤΕΛΕΙΩΣΕΩΣ τῷ αἰδητῷ
πάντως περὶ χρήσομεν. Εοι καὶ γάρ τὸ μὲν
παρ’ ἡμῶν αὐτοκίνητον ἀπλειόμενον χαν-
πέρ τοῦ λαζαρίου καλῶν τὸ δὲ παρ’ θεῖον
σωματεύμενον χορηγίαττοις καὶ πιπυὴ τῆς δι-
στοις τῷ αὐγαδῶν. Καὶ τὸ μὲν ἐξ ἐνει-
κεν πεφυκένται τὰ καλά. Τὸ δὲ ἐκφάντεν τὸ
ζητεύτι ὁρθός. Ηὗτοι ΕΤΧΗ μεθόειοι
ἔνιαι τῆς τε παρ’ ἡμῶν ζητήσεως, καὶ τῆς
παρ’ τῆς θεῖος δύσεως, ἔχομέν της αὐτιας μ-
νῶν, τῆς εἰς τε τὸ ἔνιαι περιγύρσις ἡμᾶς,
καὶ πέρι τὸ ἔνιαι ἔντοι τελείσθις.

And Plutarch.

— Αἱ οὐδὲ ποιεῖ τὸ περὶ τὸν ακόσιον,
ἀλλὰ τῷ ἐκεστῷ δίδωσιν αἴρχω, καὶ τὸ θαρ-
ρῶν καὶ τὸ ἐλπίζειν περιέποσιν. Οὐ γάρ α-
παλλακτέον ὅλως τὸ θέλα πάσις αὐτιας
καὶ αρχῆς τῷ καθ’ ἡμᾶς, οὐ τις ἀν’ ἄλλο
τοῦ τρέπετο ὡς βοηθείαν ἀνθεῖτοις καὶ σω-
τεργύσσιν;

Plutarch.

C. Marc.

Coriolanus.

and God will help if Men will try.
So Aeschylus.

— Άλλος ὅταν απωλῆταις αὐτὸς καὶ θεὸς
επιστέπεται.

This

This Concernement and Transaction of Almighty God with men is admirably represented in the Method of Jesus Christ used when he cur'd the Impotent and Lame; For Instance, when he cur'd the wither'd hand; which he did, by bidding him that had it, stretch it out: and so that other impotent and maimed man, at Bethesda, who could hardly stir his hand or foot; by bidding him take up his bed and walk.

One would have thought he had but mocked, to bid the wither'd arm be extended, or the Impotent to take his bed and walk; to bid them go that had no legs; but they believed him to be serious, and that he was able to enable them, and therefore tryed and in trying found ability come in. And so it is with us, we are unable in our selves for all the duties he obliges to, we are bid to stretch our wither'd arms out, to believe, to love, to obey him spiritually, and

Divine Goodness

(as it were) to take up our beds and walk, when we are *impotent and lame*; but yet on such a trying he enables us; virtue comes in with our obedience, if we believe. It is not *means* but Gods *blessing*. And your *Indeavours* are to be in Gods name, and not in your *own*. Many have indeavour'd in their own strength, and fal'n short; you must try in Gods, and so you can do every thing. You say you *cannot* come, when God obliges you; but pray try. Can't you pray, can't you hear (the Word) can't you read? &c. *Try in Gods Name.* Do what you *can*. If men will not try, when God saith he'll help; 'tis of perverseness, and not of impotence, that they do not come. Love *offers* help to all, but Grace *gives* help to some. All *may* have it if they will, but some *shall will* to have it. If any be lost 'tis of their own Wills, but if any be fav'd, 'tis long of God's. God is willing indeed (as General *R-*
Eor.)

Nor (that all should be saved , but he doth not will , or decree (as a special Father) that all shall be saved .

SECT. 10.

A foolish Objection from the immaturity, and imperfection of the Divine Life here proposed, and the Vanity of it detected.

But may the Atheist say , what need so much ado then , for man to pray , and hear , and read , and meditate , and try , if God do all ? And why is the Life of God in men so long imperfect , when if he were good , he would , and , if he would , he could at once immediately accomplish it ? why doth he let them creep , whom he could make to lie , and so deser that utmost happiness and perfection , which he is said to ordain them to , when , if he would , he might as soon possess them of it , as design it .

I answer, There are means as well as ends, and wisdome lies in fusing them; the Atheist might as well require, *that* every thing in Nature should immediately, without an orderly progression and advancement, arrive unto perfection, *that* there should immediately be Trees, without seeds; and growing, and those immediately should bear fruit, without blossoming before; as what he doth. For, *as it is in other kindes, so it is in Mankind,* both as to his Naturals and Morals, he must orderly advance, and grow in use of means, from an imperfect, immature, unripe estate unto a perfect, and mature. The *Newman* hath Ages, as the *Natural.* God is uniform in his workes: Grace hath its orderly advancements and Progressions, as well as Nature. We must Grow in Grace, toward the measure of the stature, as we do in Nature. We are born Infants and not Men.

SECT. 12.

A brief transition toward, a Conclusion on this Head. The excellency of Divine Goodness; it maketh God most lovely, and is the Ground of all Devotion.

Thus (as I was capable) I have explained and asserted the Divine Bonity, and also the Bounty, and Beneficence of God, which is, his most (1.) illustrious Attribute, and that which maketh him most Dear, most amiable, and most desireable to men, and which is the (?.) ligament and Bond of all Devotion to him. For so Cicero.

—(1.) *Ipse Jupiter, id est ius-
vans pater, quem conversis casibus
appellamus a juvando Jovem;* à poetis
*pater divumque hominumq; dicitur,
a majoribus autem nostris, optimus
maximus, & quidem ante optimus
id est, beneficentissimus, quam ma-
ximus; quia majus est, certeq; gra-
tius*

*Cicer de
nat. deor.
lib. 3.*

tius prodeesse omnibus, quam opes magnas habere, &c.

Cic. de nat
Deor. lib. 1

— Quid est melius, aut quid prestantius bonitate & beneficentia? quâ cum carere deum vultis, nemis nem deo, nec deum, nec hominem carum, neminem ab eo amari, neminem diligi vultis.

Ibid.

— (2.) Quae porro pietas ei debetur, a quo nihil acceperis? aut quid omnino, cuius nullum meritum sit, ei deberi potest? Est enim pietas, justitia adversum deos & cum quibus quid potest nobis esse juris, cum homini nulla cum deo sit communitas? sanctitas autem est scientia colendorum deorum: qui quamobrem colendi sint, non intelligo, nullo nec accepto ab iis, nec sperato bono.

And there is nothing can administer to Men, in all their fluctuations and perplexities, a greater Consolation, than this consideration, that the World hath a Governor, and him a good one; that the Ship is not without a Pilot, nor the

Apul. de
Mundo.

nor the House without a Master; but that every thing is order'd as well by infinite, and carefull, and suprem Goodness, as by most excellent wisdome. So *Arrianus.*

— Δια τί γέ φοβερόσται τι θέμ γνωσθών ἐν αὐθεάποις; ἀλλὰ περὶ μὲν οὐ Καίσαρες οὐδὲ συγχρόνα, οὐδὲ λογοτιγά θέμ μέγα βιωτῶν ἐν Ρώμῃ ικανὸν παρέχειν ἐν αὐθεάποις διέγοντας, καὶ ἀπολαφρωνύτας, καὶ δεδοκετας μηδὲ ὅτι ἔν το δὲ τὸ ζεῖον ποιητικὸν θέμα, οὐ πατέσσα. καὶ καδεμόνα, ὑπέτι οὐμᾶς ἴξαγοντας λυπας καὶ φόβων; καὶ πόθεν φάγω, φοῖ, μηδὲν θέμων;

*Arrian.**Epiθ. lib.**1. cap. 7.*So *Seneca.*

— Ideo fortiter omne ferendum Senec. car.
est: quia non, ut putamus, incidentur bon. vir.
cuncta, sed veniunt, Olim constitutum mal. fiant.
est, quid gaudreas, quid fleas, &c. Tis Decreed.
cap. 5.

S E C T.

SECT. II.

First Corollarary. Nothing so indecent, and unbecoming for men, nor so dishonourable to God, as superstitious Fears and Scruples. Several considerations to evince it.

And being so. (1.) There is nothing more indecent and unbecoming for men, nor more dishonourable, as well as more ungrateful to Divine Goodness, than superstitions & scruples, Fars, Distrusts, and Apprehensions of God ; as if he were a Mean and Low Being, whom insignificant and little things could either irritate or please : as if he did not know, or not consider, *that* we are but flesh ; but *that* he weighed us in a Ballance , as by grains and scruples ; or *that* he were inexorable, hard, and rigid. In a word , as if He were not an infinitely excellent perfect Being ;

[the

[the Best] but had a Composition in his Temper, of somewhat Little, Small, Evil, and Weak. No, God looketh to the Heart, and so thou be sincere, it is enough. [But don't mistake Sincerity.] He accepteth not according to what a Man bath not, but according to what he bath. Mind the great Duties, and Perfections of the Humane Life, and of the Divine; and know assuredly, that God will wink at unavoidable infirmities, in thy discharging of them. Take heed of Diffidence, and Slavish Feares; and know it more obliging to the Great God to Love him cordially, than to Fear him servilely, for it is *Love*, and not *Fear*, that hath the honour to fulfil the whole Law; and let the Scrupulous consider it.

Once, a Melancholly, Scrupulous, Unchearful, and Fearful, it is a Miserable and Forlorn Life.

So Plutarch.

Plutarch.

de superflit.

νίδα φοβερώθε σκληρότερν καὶ απορίτιστην,
πᾶν μετασῆ, πᾶν φαύγην πολαγήσιν ἀθεον ἐν-
γεν, πάντα δακρυστα, εἰς τικαλαδὸς, τὰ κι-
μῆ μὲν οὐ, καὶ ψυχρύτας σκευτὸν, ὃ ταῦτα
πνεῖ, πιστύσεις ὅτι τὸν Θεὸν ψπειρά-
γας.

and, it also is a thing that makes a Christian as utterly unlike to Jesus Christ, as any thing can be; He came eating and drinking, in a complacent and cheerful fashion, and not as John the Baptist, with a hair Coat and Leathern Girdle. And it is utterly improper to the Gospel State, in which he is, He is not under the Law, but under Grace. Jesus Christ is come on purpose, to bring Life, and Immortality to Light; to let him understand the infinite, and inexpressible Good will of God the Father; and to acquaint him with those eternal motions in the Heart of God in his Favour, that God is willing to adopt him. And this good News should make him to rejoice. A little should not cloud his joyes.

Th

The Apostle bids us rejoice, and again rejoice, that we may perform Duties chearfully. God loves a cherful Giver.

So Porphyrie.

— Μὴ παρέγγειτε γάρ, ἀλλὰ σὺν πάσῃ ποδίναιᾳ.

*Porphyrie
Aſſineas.
lib. 2.*

Believe it all our Melancholly, Fear, and Apprehension, saving onely so much of it, as is constitutional, proceedeth from our ignorance of God, and of the Gospel liberty we are redeemed into, that we don't consider (and perhaps distemper will not let us) that we have not now receiy'd the Spirit of Bondage [that Spirit of the Law] again to Fear, but the Spirit of adoption, [that Evangelical and Gospel Spirit] by which we invoke one God as our Father. For we are not come unto the Mount that might be touched, and that burned with Fire, nor unto blackness, and darkness, and tempest. And the sound of a Trumpet, and the voice of words, which voice

I 2 they

they that heard, intreated, that the Word should not be spoken to them any more. (For they could not endure that which was commanded: and if so much as a Beast touch the Mountain, it shall be stoned, or thrust through with a dart. And so terrible was the sight, that Moses said I exceedingly fear and quake.) But we are come to Mount Sion, and unto the City of the Living God, the heavenly Jerusalem, and to an innumerable company of Angels. To the General Assembly and Church of the First born, which are written in Heaven, and to God the Judge of all, and to the spirits of Just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of Sprinkling, that speaketh better things than that of Abel.

But this is not said to encourage any in their insolent Affronts, or Provocations of God. Shall sin abound because Grace hath no bounded? God forbid. The Goodness,

Pa-

Patience, Long-suffering, and Forbearance of Almighty God, where there is any *Ingenuity*, to take a right Impression, and Resentment of it, *Leadeth to Repentance*. Such as take encouragement (for none is given them) to do evil, because they know that God is good, have reason to consider, *that* there is Mercy with him, but not that he may be presumed on, but *Feared*. *That* he is *Maximus* as well as *Optimus*; *That* he is Judge of all the Earth, and will as surely *right* himself as others; *that* he wanteth not Ability, if once he have the will to *Avenge*. And finally *that* Despised Bonity and Patience, will at last convert to Fury.

S E C T. 12.

Second Corolary. Nothing so Decent and becoming for Men, nor so obliging to God, as Confidence in him, as adoring and glorifying of him. To glorifie God what now in Psalm 150. What it imports.

Wherefore (2.) It is most Decent and becoming for Men, who are obliged of God, and know him to be good, to acknowledge it in Prayer to him, in dependance on him, in confidence in him, and in Praises of him. For to Believe, Pray, and Trust, it is the Work of Earth; and to Admire, Adore, and Praise, it is the work of Heaven, but to be begun on Earth; 'Tis all the Retribution that Almighty God requires, that he be blessed for his blessings, which he then is, when we return with his blessings, and really (as well)

well as verbally) acknowledge them unto him, that they are effects of his alone Bounty, that all derive from him, and that he is the Origin and source of all. *Bonus Deus* had a Temple among the Megalopolitans. We must Pray, and Praise.

Fausan. in
Arcad.

Praise is comely.

So Porphyrie.

Porphyr. de
Abstinent.
I.2. Sect. 24

Kai γὰρ ἄλλως, τελῶν ἔρεκα Θυτέον
τοῖς θεοῖς· οὐ γὰρ διὰ τιμίου, οὐ διὰ ΧΑΡΙΝ,
οὐ διὰ χρείας τῷ ἀγαθῷ.

So Pythagoras in Iamblicus.

Iamblic. in
vit. Pythag.

—Ἐπὶ γὰρ δὲ τῷ θεός, καὶ τῷ πάντων
κύρῳ, διὸν δὲ ὁμολογοῦσιν αὐτὸν τὸν κυρίον τὸν αἴγα-
θὸν δέι.

For this shall every one, that is Godly Pray.

So also Pythagoras in Iamblicus.

Ibid.

—Ἐπὶ γὰρ δέ τοι θεός, καὶ τῷ πάντων
κύρῳ, διὸν δὲ ὁμολογοῦσιν περὶ τὸν κυρίον τὸν
αἴγαθὸν ΑΙΤΕΙΝ.

But it ought to be remembred, that he that *Praiseth*, glorifieth God, more than he that *Prayeth*, for as much as he that prayeth, but

hopeth that he will be Good, but he that praiseth doth acknowledge (that) *He is so*; and therefore, we ought not to be more in application and address to God, by way of Supplication and Petition, than of Acknowledgement and Praise; which yet, as gross a Piece of *Inequality* as 'tis, we all are subject to, who are very often infinitely more concerned, and zealous in our Prayers, than in our giving of thanks. It is because, our Prayers are for our selves, but giving thanks is to God.

We have the *Psalmist* for a great Example of our Duty; how many *Psalms* has he composed all of Praise? the 145. 146. 147. 148. 149. and in fine, 150. are all *Laudatory*. *Praise ye the Lord. Praise God in his Sanctuary, Praise him in the Firmament of his Power. Praise him for his mighty Acts: Praise him according to his Excellent Greatness. Praise him with the sound of the Trumpet, &c.*

And

And let every thing that hath breath, praise the Lord. Every thing that hath רְאֵשׁ. רְאֵשׁ is a word affirmed of the Rabbines, and some others out of them, to be only used for the understanding, and superiour part of Man, and so to be distinguished from וּמִזְבֵּחַ, that also signifies the sensitive and lower. But it is a Groundless apprehension, and the present text evinces it so. For as וּמִזְבֵּחַ otherwhere is put for *Wind*, so is רְאֵשׁ, here, let every thing that hath רְאֵשׁ is as much as every thing, that hath wind, Every windy and Pneumatical instrument; for it were Instruments he had invoked; the *Trumpet*, the *Psaltery*, the *Harp*, the *Timbrel*, the *Stringed Instruments* and *Organs*; and let every windy and Pneumatical instrument, [perhaps every Musical, whether Pneumatic or Pulsatic] let it praise the Lord; and praise ye the Lord. An *Apostrophe* to the Church, q. d. O Saints praise ye the Lord.

And

And to what I would oblige others, that I desire my self; namely, to *admire* and adore the Providence and Bounty of the Great God, and withal implore his Favour, Assistance, and Protection : Which I shall, in Terms which *Boetius* prompts me with.

Boet. de

Consolat.

Philosoph.

Lb. 3. met.

I.

*O qui perpetuâ mundum ratione gubernas,
Terrarum cæliq; sator, qui tempus ab ævo
Ire jubes, stabilisq; manens, das cuncta moveri
Quem non externæ pepulerunt fingere causa
Materie fluitantis opus, verum insita summi
Forma boni, Livore carens, tu cuncta superno
Ducis ab exempli, pulchrum pulcherrimus
ipſe*

*Mundum mente gerens, similisq; ab imagine
formans,*

Perfectas jubeas perfectum absolvere partes.

*Tu numeris clementia ligis, ut frigidi
flammis,*

*Arida convenientia Liquidis, ne purior ignis
Evolet, aut mersas deducant pondera terra.*

*Tu triplicis medium naturæ cuncta mo-
ventem*

*Connectans animam, per consona membranæ
solvis.*

Qu

Quæ, cum secta duos motum glomeravit in
orbes,

In semet redditura meat, mentemq; profundam
Circuit & simili convertit imagine cælum.
Tu causis animas paribus, vitasq; minores
Provehis, & levibus sublimes curribus aptans,
In cælum terramq; seres, quas lege benigna
Ad te conversas reduci facis igne reverti.

Da Pater, augustum menti condescendere se-
dem;

Da fontem Lustrare bonis ; da luce repertâ,
In te conspicuas animi defigere visus.
Disjice terrene nebulas & pondera molis,
Atq; tuo splendore mica ; tu namq; serenum,
Tu requies tranquilla piis, te cernere finis,
Principium, Vector, Dux, semita, terminus
idem,

CHAP. III. SECT. I.

Divine Finality what. Acknowledged by Orpheus, all the Ancients, and Boetius. Evinced from Divine bounty, and universal Efficiency. How all things are for God. His Glory internal and external. How God it glorified.

And so much for Divine Benignity, that glorious Attribute of God ; the first Result of his Transcendent Goodness. There is another, that obliges us a little to consider it, and *that is his Finality*, that, whereby he is Omega, or the ultimate and furthest end of all things ; so as that they are ultimately for him, as he is for himself. He is the last, for whom are all ; and so himself is for no other ; for if he were, he were not last. Thus *Orpheus*, or if as *Aristotle* tells us, there was never such a Poet ;

Poet, let it be as those Disciples
of Pythagoras affirm, one Cercops.

*Apul. de
Mundo.*

Σεν's πεντε πόστο, ζεν's υπέρ το δεκατε-
ευνθ-

and all the Antients.

— 'Ο μὴ δέδειται τίς διὰ τὸ ΠΑ-
ΛΑΙΟΣ λόγος προχωρεῖ τοῦ μέσου τοῦ το-
ντούτων τοῦ πάντος.

*Platarch.
advers. Co-
toren.*

So Boetius also.

— Sed dic mihi, meministine
quis sit rerum finis, quove totius
natura tendat intentio. Boet. Ans-
dieram inquam, sed memoriam mæ-
ror hebetavit. Phi: At qui scis un-
de cuncta processerunt. Boeti. Novi
inquam Deumque esse Mundi. Phi:
Et qui fieri potest ut Principio cog=
nito, quis sit rerum Finis igno-
res.

*Boet. lib. I.
Prof. 6.*

For if he be the best Being, as
has already been evinc'd, it evi-
dently follows, that he is the last
End, in as much as Good and
End, for all their formal Notions
and Idea's be distinct, are yet con-
vertible with one another. The
Chiefest Good is All-sufficient, and

of

of an universal comprehension, and capacity, containing in it all Good; and he must needs be the End of all, that containeth in himself the Good of all.

It might be also argued, and perhaps with greater evidence and perspicuity, as Boetius, and the Scriptures do, from his first and universal Agency; for he that is the First efficient, must needs be the last End; Being is a Circle, wherein it is impossible, but that the Alpha is Omega, and that the Point beginning All, is the End of it. *The Lord hath made all things for himself.*

And, if he be the End of all things, seeing that an End is that, for which a thing is, and so the End of all, is that for which all others are; it followes, that they all are for God [so our Apostle, to him are all things] or, as the Holy Scriptures also happily exprest it (they all) are for the Glory of God.

But

But to prevent misapprehensions, it ought to be consider'd, that Divine *Glory* is either internal or external Glory. His *Internal*, it is his *Essential Glory*, that in respect of which the Great Apostle calls him *the Glory*, and Peter *the excellent Glory*; and is as inseparably inherent to him, as is that which doth compose the *Sun*, to it. To which it is in this resembled, that 'tis as inaccessible and dazzling to the mind, as this, to the Eye: and utterly uncapable of all Addition, as well as all Diminution. This is the *Finis cuius*.

But this is not the *End of acquisition*, or as the *Metaphysics* stile it, the *Finis cuius*; it is not this, but his *external Glory*, that all things else are lastly for. And his *external Glory* (as it were the *shining of the Sun*) is nothing but the *Manifestation of Divine Perfections and Attributes* (which as Aristotle intimates are all *Glories*) in his De Mundi lib. i. c. 12. Opera.

Operations and Effects, in respect of which, when they are seen, admir'd, acknowledg'd, and ascrib'd to **Him**; He is affirmed to be Glorified, or to have Glory given him: and this properly. For so Cicero.

Cicer. Tusc. — *Est enim Gloria solida qua-*
Quest. l. 3. dam res & expressa, non adum-
brata, &c.

Indeed God is said to be Glorified, or to have Glory given him, either Passively and Objectively, or else Actively and Formally. The Heavens above, the Sun, and Moon, and Stars, and also the Earth below, the Minerals and Plants, and mere Animals, things that comprehend not the Divine Perfections, but as objects onely represent and shew them, do by interpretation give him Glory or Glorifie him in the first sense; but Man himself, in taking Rise from these to do so, doth perform it in the second. But properly, God is Glorious in the former; but Glorified,

sied by the latter. The *Invisible things of God, are clearly seen in the things that are made, &c.* There's the One. How Excellent is thy Name in all the Earth, there is the other. Other Beings are designed to Exhibit and Express Divine Glory, but Man is made to view it, and acknowledge it. All thy Workes praise thee, but, thy Saints bless thee.

So Arrianus.

— Τὸν δὲ ἀθεοτὸν διατίκων εἰς ἵνα-
γνι αὐτὸν τὸ καὶ τὸ ἔγγονον τὸν αὐτὸν. καὶ
ιδεῖν διατίκων, ἀλλὰ καὶ ἐξηγήστειν αὐ-
τῷ.

So Seneca.

Senec. nat.

Quist l. 1.

— Nisi ad hæc admitterer, præfai.
non fuerat opere præmium nasci.

K

S E C T.

SECT. 2.

A Capitulation of the things to be discoursed. (1.) Man not an ultimate End, evinced. 2. From his dependency in Being, and 3. From his Faculties. That he is a mediate End conceded, and argued from the authority of the Stoicks, of Aristotle, and of Cicero, and by Reason, from the Essential Notion of the world, and the Doctrine of Signatures,

But to be more particular, (as this Subject of Divine Finality, which is of great importance, and concernment, doth engage us) I shall endeavour to evince distinctly. (1.) That *Man* is not his own End. (2.) That *another*, One above in Heaven, and the Origin and Source of all, is it. And then (3.) That the infinite Transcendency of God, or his highest Exaltation, and Supremacy, is the

the ground of his Finality ; which effected, I shall shut up this Discourse in two or three Corollaries.

And first, *That Man is not his own End*, is evident ; For as much as He is from another : The Son is from the Father , and he from his, and so along unto the first, who being of the same kind, is as dependent as the second ; so first, and second, and every one, is from another, and he is for another, and not himself, that is dependent ; and is not from himself, but from another.

But if this first evincement, seem too Metaphysical and Delicate, there is a second, from the *Humane Faculties* and Powers, which is more Harmonious , and convincing. It is that Man himself is constituted for address to Good without him , that he is a willing and affective Creature ; that is, that he hath Will and Affections, which inclining him to Things without,

out, transport him. Now it cannot be imagined, that he should be his own End, who is *connaturally carried out to Good* beyond himself; it being utterly impossible, that that should be a Terminal, *Central Being*, which hath *Pondus in it*, and doth gravitate and weigh. That is off the Center which inclines and gravitates. Now the Will is *Pondus anima*, and Love is *Exstatal*. Man is not his own end, because he is not his own Good. He is an *Appetent*, and inclining Being; and therefore his Good is all without him, because his Love, and his Desire export him.

I confess indeed He is *the visible End of all inferior Beings*. For though I know Velleius, [He in Cicero] Carneades, and many others, do smartly argue on the contrary; yet I also know, he is acknowledg'd so by Aristotle, by most other great Philosophers, and generally, all the Stoicks,

as we are told by Cicero

— *Sunt autem alii Philosophi, Cicer de
hi quidem magni atq; nobiles, nas. deor.
qui deorum mente, atque ratione
unum mundum administrari & re-
gi censeant: neq; vero id solum, sed
etiam ab iisdem vita hominum con-
sili, & provideri. Nam & fruges
& reliqua, quæ terra pariat, &
tempestates, ac temporum varia-
ties, cælique mutationes, quibus om-
nia quæ terra gignat, maturata
subescant a diis immortalibus tri-
bui generi humano putant: mul-
taq; quæ dicentur in his libris, colli-
gunt quæ talia sunt, ut ea ipsa dii
immortales ad usum hominum fa-
bricati pæne videantur. Contra quos
Carneades, &c. And*

— *An bæc, ut ferè dicitis, ho-
minum causa, a deo constituta
sunt? &c. And*

And, beside the first of Genesis
wherein we have the *Charter of
Dominion*; and the second, where-
in *Adam* in sign of his Propriety,
and Right over them, imposeth

Names and Titles on the Creatures; there are two Considerations, which abundantly confirm it.

First, The World, is *it is called* *King*, for the Beauty, Order, Relations, and Proportions in it, but for which it were a *Chaos*, a *Tehu Tehu*, not a World; and these in being Adequate and proper Objects of the Rational and Human Nature, do evidently shew, that it was made for this. It is the Order, Relations, and Proportions in the World, that makes it; and these are onely for the *understanding*, which alone discernes them; as Colours are for the sight, and Sounds are for the hearing, and Odours are for the smelling, &c. There is nothing in the World, but there is a *Faculty* in Man to reach it; and *Objects* are for *Faculties*. And there are *Entertainments* in every Being in the World, which are not so to any other but Man; and therefore

fore, were not made for any other, but for him. Every thing hath its Beauty, its Order, and its Relation to others, which only Man discerneth. And Cicero noted it.

— *Nec verò illa parva vis natura est, rationisq; quod unum hoc animal sentit quid sit Ordo, quid deceat, in factis dictisque quis sit modus. Itaque eorum ipsorum, que aspectu sentiuntur, nullum aliud animal pulchritudinem, venustatem, convenientiam partium sentit.*

Cicer. de
Offic. lib. 1.

And secondly, The Theory of Signatures, which are but so many Hieroglyphicks, or sacred Characters, and Notes on things, to intimate their Natures, and Uses, is another proof of it. For seeing there are such impressions made on things by Nature, whereof he cannot doubt, that hath attentively consider'd her, and that they are intelligible unto Man, and unto none beside, it cannot be, but that they were intended and aloye intended

ded for him. How eminent a Signature is on the *Lujula*, or Wood-sorrel? it exactly represents the Heart, and is *Cardiacal*, or proper for it. The Perforations of *Hypericon*, import its uses. And not to mention the *Aerites*, the Speckled Jasper, and other Stones; there are remarkable Resemblances on *Pulmonaria maculosa*, or the Sage of Jerusalem? on the *Lesser Celondine*; on the Dragons; on the common *Pimpinel*, and on all the *Orchiss*, &c. And there are Agreeable Effects performed by them. Such as are curious may consult *Crollius*, and other learned Writers.

S E C T.

SECT. 3.

one above, who is demonstrated the Maker of Man, and other things, is also evinced his End. (1.)

From Congruity. (2.) The limitation of inferiors in their services of Man, and (3.) from the Harmony of the World.

But *Man* though he be the visible and immediate End of all things in the World, yet, not being the Author or Original of any in it, He is obliged to send to One above himself, Who having made those other things, and also so design'd them for *Man*, as that he cannot but confess he could not do it for himself, is to be acknowledged as much Superiour and above *him* in Efficiency and Power, as in Beneficence and Bounty. And this is the second thing I promised to evince.

For those other things are evidently

dently, for the use and ends of Man, they are so apt and fit to them; and consequently being for an End, it cannot be, but they must have an Efficient. [Whatsoever is for somewhat, also is from somewhat] and it cannot be from Man (that) they should be, who ~~is~~ so indigent to live upon them; it being unimaginable, how a thing should be from him, who cannot be himself without it. Now Man subsists on the Elements, and on Elementary concretes.

It remaineth then, there ~~is another~~ Being they are from, which is infinitely much above the Humane; of which it is as well the Origen and Source, as of those other. For seeing it is utterly impossible, that Man himself should be unmade, who cannot possibly subsist, or be without the things made: 'Tis most agreeable that he should have the making of him, who hath the making of the things on which he lives. I say, 'tis most

rati-

rational, that he should make Man, if he be made (as he is proved to be) who, by providing for him, conserves him. Thus other things and Man himself, lead us up to one above Man.

Now, admitting that Man hath such an *Autorum* of his Being, as is infinitely much above him, (for he made him) and hath bountifully made all others, to accommodate and serve him; how can it be imagined, but that he is for *this*? For 'tis not to be thought, that *God*, who had so great considerations for another, should incuriously neglect *himself*, but that rather, seeing he hath made so many things for Man's Ends, he made Man, and all things else for his own, and in *constituting* *Man a kind of God to them*, and so capacitating of him to receive *Duties*, did but agreeably instruct him in *those* other, which he is to pay. For what he looketh for, from those beneath him, why should

Iamblic. in
Protrept.

should he refuse to one so much above him, who made him for himself.

And that he hath done so, the Humane Faculties do further shew, For as much as *Man hath both a mind and Understanding capable of apprehending God, and of conversing with him, and a will also as capable of weighing and inclining to him;* and what other demonstration can a Man expect in Nature, of his being formed to maintain an intercourse with God, to glorifie him in the World, and to recognize him as the first Efficient, and the last End, as Allmighty, and All-Good, and by doing it to be conformed to him, but that he is inabled and proportion'd by him to do so? What Evidence we have to convince us, that the Eye was made to see colours, that very same we have to prove that our understandings and Wills were ordain'd to converse with God: for we can Apprehend him,

him, Love him, Desire him, and Delight in him, and therefore were ordained to do so. *Porphyrie* is full, this is that Mans End.

— Τεινότες γάρ φασίν αὐτὸν καθ' ἔκαστον
σχολὴν τελῶν ὄντας, ἡμέρας τῆς τυχεῖν τῆς
τῆς ὄντος θεοῖς τὸ τέλος, τῆς τενέσσεως
τελέσσεως τῶν καὶ μώμου τῶν πλευτέρων
σύμφωνον τῷ θεωρεῖτι καὶ θεωρητικῷ· εἰ
γάρ εἰς ἄλλο, ἄλλον εἰς τὸ ὄντας ἐπιτίθεται
ταῦτα εμπορευμάτι, ἀλλὰ πρός ἄλλο, ἄλλα τέρη
ὄντως σύμφωνοις. 'Αυτὸς δέ ἐστιν οὗτος
πάτε καὶ τὸ τέλος, τὸ ζῆν καὶ τὸν.

Porphy. de
Aigument.
L. S. 29

But *Iamblichus* is fuller.

— "Ἐργον σοφίας τότο δοκεῖμαι πᾶσιν *Iamblic.*
τοῖς, ὅστε καὶ γέγονε καὶ συνίστα ὁ αὐθεντής τρόπος.
τῷ καὶ ὀργανώτε καὶ μωμόμενος ἔληνε παρὰ τοῦτο
τῷ θεῷ.

This is abundantly confirm'd, in that Inferior Beings are so confin'd and qualified in their services to Man, that they do him none, but in Dependance on a Superior. For instance, the Soil it self, for all the pains and industry the Husband-man is at in cultivating and manu-

Pausan. in
Attic.

Pausan. in
Corinthiac.
Idem in
Arcad.

Idd. in Corin-
thiæ.
Romul. A-
masao. In-
terpret.

mantaining it, will afford him nothing without *the Rain from Heaven*, which makes the fruitful Seasons. And who holds the Key of Rain but God? The Athenians acknowledg'd it; they own'd a *Jupiter Pluvius*. [So Pausanias tells us] and also the Arcadians, who saught it of him, when they needed it. In a word all Greece acknowledged it, when destitute of rain, they sent to *Delphos*. The same Pausanias reports the whole passage.

— *Cum diurna siccitate Græcia laboraret ac non minus reliqua, que extra Isthmum est, Græcia quam tota Peleponnesus cœlestium aquarum penuria affecta esset, missi Delphos sunt, qui ex oraculo calamitatis causam ac remedium cognoscerent, &c.*

This is the very Argument by which the great Apostle doth establish the belief of both the Divine Being and Beneficence among the Lystrians, when (as the Text implies) by

by way of obviation to the Doctrines of the Zabī, and others, who ascrib'd them unto their vanities and Idols, he asserteth Rain from Heaven and fruitful Seasons made by it, to proceed from God alone, who is the Living and Almighty. For, sayes he, they witness for Almighty God [*He left not himself without witness*] That he is above, that he is gracious and benign, and that by reserving in his own power, things so absolutely necessary both for humane subsistence, and for that of all things living, he doth at once remind us of the indissoluble and strict dependance, which we all have on him, and also of the Decrētēce and Duty we owe him. If God give gifts, we owe acknowledgements; Rain and fruitful Seasons come down, and therefore Man must look up. The year makes the encrease; but God makes the year. This the Gentiles acknowledg'd. Jupiter Pluvius bid thy Altar.

So

In Attic.

So Pausanias.

Est item ara ibidem alia, ad quam Jovi, quem modo Pluvium, modo Innoxium appellant, rem divinam faciunt.

And the Ancients paid their first Fruits.

Porphyry de

Abstinent.

Sect. 27.

Ibid.

Sect. 24.

So Porphyrie.

— Sect. 27. Ἀπὸ ἀγχῆς τοῦ προτελέουσαν εἰς τὸν οὐρανόν εἶναι τοῖς Δεοῖς δύναται.

and he thought it reasonable,

— Καθάρις γὰρ τοῖς αγαθοῖς αἱ σεαντὶς εἴτε κινήσις ἡγεμόνα δὲν μοι εἴδε τὰς αἰωνας.

And in fine the *Harmony of things evinces it*; there is a visible *Subordination* in the world, of the lower to the higher Region: This Earth depends on Heaven; the motions of Celestial Bodies, inspire and continue those of the Earthly, the Sun by its accessie unto us, and its removal from us, makes the Seasons; Particular causes, those are here below, but all the universal are above, as who would say, the cause of all is there.

S E C T.

SECT. 4.

*The Supremacy of God the Ground
of his Finality, evinc'd to be so
Harmonically.*

And 'tis most apparent from what I have already argued, that it is the infinite Transcendancy, Supremacy, Superlative Eminency of Almighty God (which I promis'd to demonstrate in the third place) that is the *Ground of his Finality*; That therefore he alone is the Ultimate and furthest end of all things, because he is most Eminent and High, and *One above them all*.

To confirm this, I shall but offer one consideration (more then what I have already) That there is a visible Subordination and Design in things; that the Earth is for the Grass, the Grass is for the Beasts, the Beasts, and Grass, and Earth, are for Man; one thing for another

L. but

but all in such Relation, that what is Higher and Superiour, is the End of what is Lower and Inferior; The Earth is for the Vegetables, the Vegetables for the Sensibles, the Sensibles are for the Rationals, the Lower for the Higher; and therefore the Rational and all for the Highest. All for God, and Hosea's *climax* intimates it,

SECT. 5.

Three Corollaries deduc'd. (1.) Man ought to be at God's dispose. Hard Apprehensions of God anticipated. Epictetus urged. (2.) All ought ultimately to be referr'd to God's Glory, and how that is done. God to be enjoyed, not used. Wherein Blessedness consists.

And first it Evidently followes, that if Almighty God be Man's End, he ought to be his Measure: and that 'tis infinitely more agreeable

able that man should absolutely be at Gods dispose and beck, than that the Beasts should be at Man's; he being infinitely more inferior unto God, than the meanest Creatures are to him. And what if God had loved Esau less than Jacob, and make his power known in some, &c.

What? are Inferior *Animals* so much at Man's will, as that they live and die at his dispose and pleasure, and shall Man himself repine to be at Gods? bethink thy self a little, O thou Man that murmurest, is not he thy Maker? Thou art not thy Beasts, which yet thou travellest, labourest, slaughterest, and fittest but for slaughter. Doth not he support thee in thy Being, which he first gave thee? Hast thou any thing that is not his? Who then art thou, O Man, that durst dispute? *Hath not the Potter power over the clay?* Shall not that be reason for God, which is for thee? to do

with his own, as he lists? The Beasts are made for *thee*; but thou thy self for God.

Remember Epidetus.

Epiſt in En- [Τινὲς πατέρες προγχέρει, εὐκέλευ τάῦτα
chirid. cap. Ἀλλὰ μὴ μὲν τῷ, τὸν δὲ πατεριόν, 77, 78, 79. δροῖ πεδίῳ [ὁμοίῳ] ἡμῖν εἰπεὶ διατεταγμένῳ,
οὐτὶ ἀποτελεῖται τούτων ταῦτα. Ἡν δὲ τοιοῦτα
τίκαν, [καὶ τοιοῦτα γενόμενα ἦσαν] εἰδεῖς τίκαν
τοιοῦτα.

Kao-ching

ΟΣΤΙΣ Δ' [α] ἀνάγκη συγχεισθε-
νε καλεῖ, σοφὸς τερπνίνης καὶ τὰ θεῖα δι-
στέγαι.

Kao. 65°

Αλλ' [ὁ Κρίτων] ἀλλαχεὶ τὸ τέλον
οἱ Κείτων, οἱ ταῦτη τοῖς θεοῖς φέλουν. ταῦ-
τη γένεσις ἐκ δὲ τοῦ Αἰγυπτοῦ καὶ Μάλιτος α-
ποκλίνεται μηδὲ μάσται, βλάψει δὲ εἰ.

And Secondly, If God be our ultimate and furthest End, it will become us to refer in all things to him, whether we eat or drink, or what ever we do; let all be done to the glory of God; which as we then perform *Actually*, when in doing any thing we actually do mind it, so we also then *implicite*.

ly and virtually at least do so, when we perform all as he will have us, according to the Gospel Rule; for example, when we eat and drink moderately, temperately, justly, and as the Gospel doth oblige us with due acknowledgement and giving of thanks.

Hear Arianus.

Arian.

Epi. 7. Ep. 13.

Πανδιάρε τοῖς τὸς δὲν λόγους
δοῦς, οἱ δίκαιοι δὲν ιην, καὶ αὐτοὺς
καὶ ιως, καὶ ισραήλ καὶ καρινας, διαδέν καὶ
διασών τοῖς Στάτις;

Finally if God be our ultimate and last End, we are not to imagine we may use him as an instrument and means to rise by, as those who make Religion, but a point of interest, a Tool of State, or else a Stake to other Matters; he is an End and not a Means. But, we must consider him, as the only Maker of our utmost Happiness, and as that central, infinite, and comprehensive Good, who being infinitely blessed in conversing with himself, and in enjoying

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of his own Fulness, doth render others so by their enjoyments of him, and con verses to th him. Blessedness is nothing but a state of aggregation of all Good, and he is in it, that hath a ful enjoyment and fruition of God. God is all Good. He is self happy. Happy Essendo, We are happy in him, by Union & conjunction to him, happy Fruendo.

Hethat is joyned unto the Lord, is one Spirit.

So Porphyrie.

Sentent. — Άλλ' οὐ τυχεῖς φύσις ἡν δέ αγα-
πε 2. Sall. θὲν, άλλ' εγενέθη μορέχητο παιδίον, καὶ
34. αγαθοῦτος. Οὐ γὰρ αἴσθετο εἰ κακόν
Τὸ δέ, αγαθόν, αὐτῷ δέ τοι σωτῆρα πε-
ριπάσαιτι. —

So Seneca,

Senec. nat. Q. u. 8. l. 3. pr. fai. — *Virtus quam affectamus magnifica est. Non quia per se beatum est, malo caruisse; sed quia amissum laxat, ac præparet ad cognitionem cœlestium, dignumque efficit, quin in CONSORTIVUM D E I verniat,*

F I N I S.

